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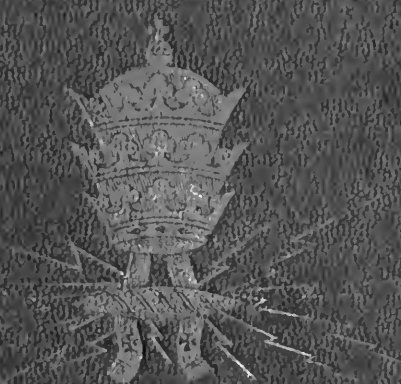


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THE MODERN JOVE;

A

REVIEW OF THE COLLECTED SPEECHES

OF

PIO NONO.

BY

WILLIAM ARTHUR,

Author of "Italy in Transition," "The Tongue of Fire," &c., &c.

È VERO CH' IO NON POSSO, COME S. PIETRO LANCIAR CERTI
FULMINI CHE INCENERISCONO I CORPI; POSSO NONDIMENO
LANCIAR DEI FULMINI CHE INCENERISCONO LE ANIME. E L'HO
FATTO SCOMUNICANDO TUTTI COLORO CHE HAN PERPETRATO E
TENUTO MANO ALLA SACRILEGA SPOLIAZIONE.

PIO NONO, *June 23, 1871.*

σε ὁ Ζεὺς ἐκεραύνωσεν ἢ μὴ Θέμις ποιοῦντα.—*Lucian.*

London:

HAMILTON, ADAMS, & CO.,

32, PATERNOSTER ROW.

1873.



LONDON;
PRINTED BY HAYMAN BROTHERS AND LILLY,
19, CROSS ST., HATTON GARDEN, E.C.

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[*Copy of the Original Title-page.*]

DISCORSI
DEL
SOMMO PONTEFICE PIO IX
PRONUNZIATI IN VATICANO

AI FEDELI DI ROMA E DELL' ORBE

DAL PRINCIPIO DELLA SUA PRIGIONIA

FINO AL PRESENTE

PER LA PRIMA VOLTA RACCOLTI E PUBBLICATI

DAL P. DON PASQUALE DE FRANCISCIS,

dei Pii Operarj.

Fili hominis, comede Volumen istud
Figliuol dell'uomo, fa tuo pane questo
Volume.

Ezechielis III, 1.



ROMA
TIPOGRAFIA DI G. AURELJ

—
1872.

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THE MODERN JOVE.

I.

SOME ACCOUNT OF THE VOLUME REVIEWED.

THE volume we have to review contains two hundred-and-one speeches by Pio Nono, all delivered in the Vatican since the commencement of what is called his imprisonment, and also a few of his letters, of considerable public interest.

The whole is edited by the Rev. Don Pasquale de Franciscis, who prefixes, first, a long Dedication to the Faithful, and secondly, a preliminary discourse. He also attaches notes to every speech, which, hereafter, will be of value as material for history, containing as they do a statement of the occasion which called forth the particular speech; sometimes giving extracts from the addresses presented to the Pope; and generally, the names of the most noted persons who were present, as well as hints of the offerings brought, and now and then picturesque touches of scenes occurring at the audience.

The occasions on which the speeches were pronounced range from a curious visit of foreigners, or of some ladies presenting a carpet, to solemn musters of the regular clergy, and deputations professing to represent great countries. Confraternities and sisterhoods, colleges, and corporations of all imaginable kinds, join in the marching past.

The first speech is dated about five weeks after the sacrilegious entrance of the Italian army into Rome. All are printed in chronological order, and that so strictly that such as were delivered on the same day follow one another in the order of the hours. The first is a reply to an address from the youth of many Italian cities, proffering submission to the decree of Infallibility. The second to the Generals of the Religious Orders, with whom, however, his Holiness caused to be introduced forty *employés* who had refused to take the oath to the new Government.

Several were made to children, and one to that innocent body, the Papal police; some to newly preconised Bishops, to the College of Cardinals, to the clerks of the Stamp and Lottery Offices, and of the Papal Pawn-office; and among those that have a national character, are addresses to deputations from England and Ireland.

The names printed in connection with the latter are, in part, those of hereditary Roman Catholics ; but, when we find that the second person on the list attached to the English address is the Earl of Denbigh, and then that Lord Robert Montagu, Lord H. Kerr, and Viscount Camden follow ; when we see a deputation of English youth introduced by the Earl of Gainsborough, and an Irish deputation by the Marchioness of Londonderry, while the list of ladies who present a *baldachino* closes with the name of Mrs. Ramsden-Bennett, *née* Gladstone, we feel that these are but specimen bunches, dangled before the world, of the luscious grapes that of late years have been collected for the Papacy by the Romanizing party in the Church of England.

Don de Franciscis does not say that the speeches have been submitted to the author, or corrected by him ; but in a note to the very remarkable one in which the Pope thunders a hint to the Austrian deputation of his desire for armed aid, the Editor says that this, at first, appeared “not a little mutilated,” but that, now, it is given “in the greatest possible integrity,”—language apparently meant to suggest the very highest authority. He again says that, “having been

by signal grace and extreme good fortune, present at the respective audiences," he took down the speeches, and diligently collated his own notes with all reports which had anywhere appeared. With lively gratitude he acknowledges the aid, first of all, of the "Fathers of the *Civiltà Cattolica*," and also of the other clerical journals in Rome, Turin, and Milan. The *Voce della Verità* obtains particularly honourable mention, as being favoured not only with the speeches of the Pope, but even with articles by the illustrious Monsignor Francesco Nardi,—that "pen of gold, which overflows with gold, and traces lines in gold."* Moreover, he formally says, "We declare to the courteous reader, that of all which is here printed, not a syllable was put to press without having been reviewed and fully approved by eyes and ears much more discerning and wakeful than my own."

* Roman ecclesiastics sometimes remind foreigners of dressy ladies, and it would appear that even our Editor, in contemplating the brilliance of Monsignor Nardi, was reminded of the royal dame—

"Cui pharetra ex auro, crines nodantur in aurum,
Aurea purpuream subnectit fibula vestem."

II.

THE ROMAN EDITOR'S CONCEPTION OF HIS TASK.

IN the first sentence of his Dedicatory Epistle the pious editor says, "A great and fair treasure, or to speak more correctly, a divine one, is at last placed in your hands." "It is the golden volume which contains the wonderful speeches of the High Pontiff, Pius the Ninth;" and lest our sluggish ear should not catch his meaning, he repeats, "Yes, certainly, a great, fair, and divine treasure is this."

In any age, men of letters would have regarded as, at least, one of the Curiosities of Literature a volume of speeches by a living Sovereign, who had reigned long and meddled much; but it was reserved for our days to have such a volume prefaced with a solemn assurance that the speeches had been delivered under plenary inspiration,—“We have here what the portentous father of the peoples said to the thousands of his children, rather what he drew from the depths of his soul inspired by God.”

To all thinkers a volume so announced must have had a peculiar kind of interest, even without the picturesque associations, personal, local and historic, which surround the fine old man of the Vatican. To those who believe with the editor that this treasure is "the sublime and inspired effusion of the mind and heart of the most glorious and venerated among the Vicars of Jesus Christ," its interest must be (to use another of his words) "superhuman." To those who look on the speeches as those of the greatest perverter of Christ's religion, its interest must be deep and sad. To those who regard them as only the work of a clever Roman, who intones mysterious claims to compel attention from all who are so placed as to be obliged either to accept or repel them, the fact still remains that the volume is positively unique in the history of literature, both as to its occasion and its pretensions. Moreover, it will be at once received by an army of celibates, educated in a way, and scattered, yet combined, over the world,—all of whom, if not at first willing to confess the same faith, in its divinity, as the editor, will nevertheless be quite willing to let those who please cherish such a faith, and indeed to encourage them in so doing.

Among authors of dedicatory epistles, Don de Franciscis has one advantage. In general, they have to address the person whom they wish to compliment, which is always embarrassing; though, in old times, they seem to have had considerable ability in getting over that difficulty. But addressing himself to the "Beloved," and "venerated" Faithful, Don de Franciscis has not to indite his phrases *to* Pio Nono, but *of* him. Yet, though this facilitates his flight in one direction, he feels hampered in another. Seeing that the treasure is divine, how could the collecting and presentation of it have fallen into hands so obscure as he feels his own to be? This is a great weight upon him! He tries to disburden himself in this fashion:—
"Let us leave this secret where it really lies, namely, among the mysteries of the occult will of God." The great principle that, when the world is to be presented with a countless treasure, a mean hand is chosen to bear the gift, is made to receive a new illustration:—
"Thus in the compilation of the present volume, which most truly may be called His [God's], because by His inspiration the speeches here collected were dictated and conceived, he deputed the most obscure and poorest hand, which, not having any

splendour of fame or talent in itself, might cast no shade or veil over His most manifest work."

Having so clearly reached the principle upon which the honour fell to his lot, we might have thought that Don de Francisceis would have been lightened of his load; but no, he totters on for a page or two overweighted. He is quite sure that his modesty is not misplaced; for, had any one of us to take the divine treasure in hand, in order to offer it to the faithful universally, "what heart so hardy that would not palpitate, what tongue so free that would not falter; what hand would not tremble, however firm, when overburdened with such a charge?"

We begin to think what feelings ought to be excited in us by receiving a volume, the presentation of which causes such trepidation to a Roman ecclesiastic and litterateur. But that is not the present point. By a process somewhat like that of the Pantheist, who beginning by denying his separate existence, ends by calling himself God, Don de Francisceis, after all his self-annihilation, somehow comes round to a conclusion not humiliating to the tremulous hand that offers, any more than to the Faithful one that takes the por-

tentious book. "Then, let us reckon that a supernal and invisible hand presents, gives, and dedicates to the Church that which to her so rightfully belongs. Therefore, let this DIVINE VOLUME OF THE ANGELICAL PIO NONO be received as from the hand of an angel."

[The words "divine volume of the angelical Pio Nono" are printed, in the original, in black letter.]

Don de Franciscis has strong words of praise for the Faithful Romans—the people, the cardinals, the nobles, and especially the Catholic Associations, for whom "it needs but a signal from your presidents to bring half Rome to any point"—a hint this for all statesmen. Then, he turns from Urb to Orb; and we shall employ this latter word, as being convenient for designating the Papal world, in contradistinction to the actual one. As to the Faithful of the Orb, he is deeply grateful for their devotion, especially at the epoch when God gave the crowning token of favour to "His Vicar and our father," by bringing the days of Pontiff Pius to an equality with those of Pontiff Peter. Then, he says, "You sent a large number of brethren to Rome, although no longer the pacific Queen of the World, but a camp of sectaries and assassins,

there to visit, alas in prison, the living Christ of the Church of God."

And the Rev. Don Pasquale de Franciscis prints "*Cristo vivente*" in black letter.

III.

THE EDITOR'S CONCEPTION OF HIS ORATOR.

WE might have thought that in the foregoing Don de Franciscis had sufficiently indicated his view as to the position and claims of his orator; but not so. All that was only incidental. The Dedicatory Epistle is followed by a Preliminary Discourse of twenty pages, which is picturesquely opened by a quotation, in which Pio Nono describes himself in the state to which he is now reduced: *Ego sum vox—I am a voice—clamantis de Vaticano.*

Now, should the reader doubt the correctness of our translation of Don de Franciscis' comment on these words, we can only say that he will do what we did ourselves. Even after having gone over it several times, we feel as if somehow our eyes must be "holden." Still, here is the English, and the Italian is below; and in spite of our doubts, they seem tolerably close one to the other.

"Without doubt every Pope is a voice, and the voice of God, as being he who is constituted by God—the living organ of His incomprehensible mind, the incarnate instru-

ment of His substantial word, the sovereign and infallible teacher of His wisdom and virtue. He is the voice of God speaking in the midst of men. He is at one and the same time the voice of nature, of which he discerns and confirms the laws; and of grace, of which he expounds the operations, according as the mystery requires; the voice of reason, which he illuminates with faith; of created science, which he completes and sublimates by the uncreated; the universal voice of truth and justice, which He, He alone can and ought to diffuse and maintain among human kind.”*

Why is the Pope a voice? First, because he is—that is, every Pope is, “the perennial voice of God set in the world for the instruction and guidance of all people.” But, further, because Pio Nono, unlike other Popes, is not aided by potent externals; but on the contrary, being shorn of them, is reduced to “naked, pure and simple voice”—bereft even

* Voce è senza dubbio ogni Papa, e voce di Dio; siccome colui che è da Dio costituito organo vivente della sua mente incomprendibile, strumento incarnato della sua parola sostanziale, della sapienza e virtù sua maestro sovrano ed infallibile. Egli è a un tempo voce della natura, di cui discerne e rafforza le leggi, e della grazia di cui spiega le operazioni, secondo che il mistero comporta; voce della ragione cui illumina con la fede, della scienza creata cui compie e sublima con la increata: voce universale della Verità e della Giustizia che Egli, Egli solo, può e dee diffondere nel mezzo del genere umano.—*Discorsi*, p. 14.

“of the little kingdom which the heir and minister of all the powers of Christ, the eternal Pontiff and King, ought to have; not only for the tranquil exercise of his apostolic ministry, but also in order to give effect to his primary divine right of royalty; and further, for an example to monarchs, of religious and civilising wisdom in the government of the nations.”

If Don de Franciscis be accurate, his miraculous master is not only deprived of sovereign power, but no longer has liberty of any sort,—not to define, convoke, or communicate; not to absolve or condemn; not even to celebrate the divine mysteries. Only for voluntary offerings he, “the Vicar of a God who is Master and Lord of the universe, would be without means of supporting the high dignitaries of the church universal,” and even for his own personal necessities. Besides, the man who has robbed him is at his door, and has him completely at his mercy. True, he is not in stocks, yet he cannot leave his palace; for, did he set foot outside, he would voluntarily place himself under the unrighteous power which confines him. So, he abides immured, and cries, “Ego sum vox clamantis de Vaticano.”

“Nothing now remains to me but pen and

voice. I shall, without intermission, use the one and the other. I shall use the pen to speak to the world by writing. I shall use the voice to speak by the natural organ to good Romans, and to all other of the Faithful, come from wheresoever they may to visit me. I shall use pen and voice to cry and to protest evermore against usurpation, violence, injustice, falsehood, corruption, and unbelief. Yes, I also can say that I am the VOICE; for although unworthy, I am, nevertheless, the Vicar of Christ; and this VOICE, which now sounds in your ears is the VOICE of Him whom I represent upon earth." [Small capitals in original, p. 16.]

Now, should this seem strong, Don de Francis will at once re-assure you; for he calmly tells us that as such, this voice must be believed and venerated by everyone who really holds that Jesus Christ is the Son of God and Redeemer of the human race. Indeed, should other proof fail, the Voice itself would "supernally demonstrate that it is a voice from heaven, not from earth, the voice of God, not of man,"—demonstrate it at least, to all who have not lost their senses; for they must see that, only from on high could this voice derive its power to cry, as it does, against all the bad things enumerated above,

and enumerated over again by Don de Franciscis.

Here, then, according to our Editor is the true conception of his orator, "he is the voice of God." This voice was first of all heard stirring our mortal air in the person of St. Peter, in whom it was the Voice of Prodigy; then in the Popes of the Catacombs, it was the Voice Heroic; next in the Popes who dissipated the great heresies, it was the Voice of Illumination; in those who overawed the barbarian hordes, the Voice of Repulse; in those who struggled against the insolence of the Christian kings, "created, upheld and protected by the Popes," but who, nevertheless, dared to rise "against their creator and protector," it was the Voice Invincible; in those Popes who had to confront Mohamedan inroads, it was the Voice of Battle; in those who fell upon the evil days, when, Lucifer appeared in human form on earth in the horrible person of the proud and luxurious Martin Luther, it became the Voice of Reformation; and, finally, in the days of Revolution, seemingly the worst days of all, according to Don de Franciscis—days that are fast bringing back the world to what it was before the Lord appeared—if not to worse—days when society is not going to be society any longer,

but a lawless confusion of atoms ever-clashing in fortuitous discord, in these days well likened by Pio Nono to the darkness which at the mid-day of the Death overspread the world, arose this great prodigy in whom the voice has become the Voice of Reconstruction.

It is not impossible that critics, both serious and comic, may feel as if this last proposition called for some exercise of their art; but why? Don de Francis says, and who can deny it? "Whoever glances over the Pontifical acts of the supreme hierarchy, will find from the primordial deeds of his apostolic ministry an infinite series of documents all contributing to this marvellous work, so important and necessary for the world—encyclicals, briefs, allocutions, homilies—all were directed to this end, and all offered to the peoples and to the rulers of nations, a pabulum of sound doctrine, and, at the same time, counsel, advice, admonition, and even reproof in regard to the ills arising from revolution in the entire social economy." He further adds, what perhaps some may doubt, "the most striking monument of this stupendous enterprise remains in the Syllabus, which is the true epitome of all that he has taught, declared, or proscribed from the time that the signal providence of the Most High elevated

him to the pontifical dignity. This Syllabus was received and hailed by all sound Catholic minds, and even by the non-Catholic, provided they had natural rectitude, as the only plank of safety in the terrible shipwreck and perversion of ideas . . . and it is in fact the true magna charta of social re-construction to which, without fail, all must have recourse who would establish just and orderly sovereignty."

True, it is admitted, that Europe being poisoned in its very blood, when this sharp but wholesome antidote began to circulate in its veins, took it for a "fire of death" instead of a "bearer of life." So Europe vowed vengeance. Then did Revolution prepare its supreme misdeed, the advance upon Rome; and in the face of such designs it was a manifest counsel of the Omniscient which led the true Father of peoples, the only true saviour of moribund society, "to collect all his forces, and by proclaiming the dogma of Infallibility to establish in the hearts of the Faithful nations, the supreme authority."

When once the great ideal has been realised that the orator is the Vicar of God, speaking not from earth but from heaven, and speaking infallible wisdom for the re-construction of human society, all minor points as to

circumstance and manner, become unimportant. Yet the Editor notices a few:—"The Pope, it is true, does sharply reprove; but all those so reproved know in their own consciences the justice of it,—kings, peoples, governments, and the sons of perdition know it best of all." If so, those who, hearing his reproofs, in their conscience feel them to be unjust, are not sons of perdition, which is a maladroit conclusion for Don de Franciscis to push us to.

The Pope's hale old age and ringing notes are not forgotten, though, perhaps, the notice of points so purely human seems to let us down from Olympus to the level of the Curia, reminding us of the amiable but touchingly mortal self-gratulation of aged Cato in the *De Senectute*.*

Those who have the notes of Pio Nono, as they used to sound in blessing Urb and Orb, in their memory, will feel that his gift *laterum et virium* was such as ordinary age might envy.

All antiquity, says Don de Franciscis, yields no such example in oratory as that of Pio Nono; for these speeches were delivered

* Orator metuo ne languescat senectute, est enim munus ejus non ingenii solum sed laterum et virium. Omnino canorum illud in voce splendescit etiam nescio quo pacto in senectute, quod equidem adhuc non amisi, et videtis annos.

impromptu. He listens—listens perhaps to a child “prostrate before him as supreme protector and refuge;” perhaps, to a modest woman; perhaps, to an honest man complaining of the evils that afflict the country. He thinks of all the horrors committed against the Church, and, consequently, against God; and with his mind full of the loftiest thought rises and speaks. “The word rushes forth, full, fervent, and potent, from those inspired lips, penetrates the breasts of the multitudes, and carries their minds away The evils he blasts seem rolled along in a burning torrent which consumes them. He is out of himself. The horrors of such evils transport him to the summit of grief and anger; he almost hears, he almost sees” that is, the misdeeds of the enemies of the Church. Still it is with pain that he utters words of condemnation; “not his, but those of the Eternal Judge, whose place he fills.”*

Don de Franciscis concludes that the great object of Pio Nono's life and toil is being rapidly accomplished, because the Revolution is becoming more and more odious to the nations, while they increasingly take refuge with the Church and the Pontiff, hearkening to his instructions, and carrying his counsels

* Non sue, ma dell' eterno giudice di cui tiene le veci.

into effect. In this fact, he discovers "the secret of the mind of God" in having "accumulated in this one man so many prodigies, and having made him the single portent of our age, viz., that he who was to be the voice of Reconstruction for the disjointed world should be more conspicuously head and superior, should more loftily dominate intellects and hearts; that so the miracle of his inspired word should have the greater and more potent efficacy."

As a study in mental analysis, few things would be more interesting than to trace in Don de Franciscis the intellectual and moral effects — effects upon imaginations, upon hopes and fears, attachments and antipathies, upon judgments and the voice of conscience of the new creed, which even to him, though old as an opinion, is but new as a Faith, which "whosoever will be saved" must hold. Previously, Transubstantiation consisted in the power of the priest to change the elements of bread and wine into body, blood, soul, and divinity. Now, it takes the more practical form of changing the body, blood, and soul of the Pope into divinity: not, mark you, supreme Godhead, any more than was the divinity of Juno, Neptune, or Mars, but a divinity more "far-darting" than was theirs,

affecting the gentle arts like that of Apollo, but like his fraught with power to disorganize camps and set kings at strife. To a Hindoo, Brahma and Sarasswattie, as compared with this divinity are remote, and not active *numina*.

The empire of the State in Rome once reached a point in which it did not wait for the death of the Pontifex Maximus before according to him divine honours. How far is the empire of the Church now from that point?



IV.

THE POSITION OF THE POPE AS CONCEIVED BY HIMSELF.

“RICH as ever it could be,” says Don de Franciscis, “was the tiara offered by the Belgian deputation to Pio Nono, on June 18th, 1871. Seventy-two large emeralds, as many agates and rubies (without counting small ones), while brilliants, formed, so to speak, the warp of all the web.”

“You offer me gifts,” said the Pope in acknowledgment, “a tiara—a symbol of my three-fold royal dignity, in Heaven, upon earth, and in Purgatory.” Why “earth” should be spelled without, and the other two provinces of the empire with a capital letter, is not plain. Surely it is equally worthy with Purgatory! Perhaps it may be out of favour as a mutinous province, where even the revenue can hardly be got in, without the auxiliary forces lent by Purgatory.

We have formerly seen “tiara” explained as the symbol of three-fold majesty—priestly, kingly, and imperial. This, however, is left far behind by the Pope’s own exposition; and

he knows best. Royal dignity in three worlds is more than three kinds of dignity in one.

Five days later, speaking to a deputation from Viterbo, capital of the patrimony of St. Peter, the Pope told how his temporal possessions took their rise. In their first love, the early Christians sold their patrimonies, and handed over the price to St. Peter, that he might supply his own wants and those of the other Apostles, and then relieve all who were in need. Donations made in the same manner formed the sacred possession which took the beautiful name of "The Patrimony of St. Peter." ("Now," adds the Pope (apparently in one of those movements of *dolore e collera* which Don de Franciscis notes), "those who ought to guard the Patrimony of St. Peter take it away. It is true that I cannot, like St. Peter, launch certain thunders that reduce bodies to ashes, but I can none the less launch the thunders which reduce souls to ashes; and I have done it, by excommunicating all those who have perpetrated and borne a hand in the sacrilegious spoliation."

The note which Don de Franciscis inserts after the word "ashes," is not the comment which the language suggests to us. He puts a few lines into the midst of this Jovish

sentence, to explain that the allusion to "bodies burned to ashes" refers to the death of Ananias and Sapphira, which took place at the feet of St. Peter, on account of deduction made from things offered to God.

No doubt; but there is a difference between these two monarchies, as displayed in the Pope's sentence. That of St. Peter, however mighty over bodies to heal as well as to hurt, was never asserted for woe over souls. In that realm it was a limited monarchy; not only limited, but altogether contingent. On the contrary, the monarchy of Pio Nono, according to his own statement, is limited as to bodies, but unlimited as to souls. He can, he adds, *incenerire*—burn them to ashes, and that not a pair of catiffs like Ananias and his wife, but *Πολλὰς δ'ιφθίμους ψυχὰς*—King, Lords and Commons.

We can remember the gentle and brilliant Massimo d'Azeglio arguing that the Pope had no right, according to true Catholic doctrine, to excommunicate for political offences; and we have heard scores of Italians,—some with utter indifference, others with ill-covered uneasiness, contend that such excommunications had no great spiritual effect, that at most they could only cut one off from the offices of the Church—a serious thing certainly, yet not

so bad as we Protestants made it. Now, however, here is the word, the infallible, the inspired miraculous word "of the inheritor of all the powers of Christ." "I have power to reduce souls to ashes, and I have done it by excommunicating."

After this, the gentlest Esculapius in the symposium of the Quirinal must be prepared to hear any Hercules of a sanfedist lay on the epithet "thunder-charred;" for he has the authority of Zeus himself for saying that the thunderer has blasted him for doing what is not to be done, namely, for attempting to bring dead Italy to life, instead of only healing the wounds of suffering princelings.

Surely, if interpretation will but proceed with steady and bold development, this language must supersede the Belgian tiara, which has but three crowns, whereas here we have power asserted over a fourth kingdom. Our English word tiara is out of date—by long ages worn out. We ought, at least, to translate the Italian word, and say, "Three-realm." Boniface VIII. did not inherit and alter a mere tiara, such as a Persian chief or Oriental bishop might have worn; for the thirteenth John had put a crown round that, and Boniface only put on a second till Benedict XIII. should add a third. Now, it is for

Pio Nono to put on a fourth ; for certainly, Heaven, earth, and Purgatory are not the only worlds over which he reigns, who does with souls what Pio Nono asserts his power to do, and indeed asserts that he has actually done. And moreover, the sheep will say, The Voice that boasts of blasting souls is not that of the Shepherd, nor of any Apostle of His.*

It is a pity that infallibility is not given to a Pope's editor as well as to the Pope himself. That remarkable quotation, in which Don de Franciscis cites the words of his master as calling himself the Voice, ends with, "The voice which now sounds in your ears is the voice of Him whom I represent on earth ;" and the comment of Don de Franciscis, as well as the fact that the emphatic words are printed in small capitals, shows that in his eyes this is the true reading. But, as printed in the body of the book, we find in one word an "l" for an "i," which turns "I" into "him ;" and in the next word an "a" for an "o," which turns "represent" into "represents ;" so that, instead of reading as above, it reads, "The voice

* For an analogy in Rome we go back beyond the Christians of the Catacombs, and Paul, beyond even Romulus and Evander, to him whom the latter spake of—

Huic Monstro Vulcanus erat pater ; illius atros
Ore vomens ignes, magna se mole ferebat.

which now sounds in your ears, is the voice of him who represents Him [Christ] on earth." The one version only says that the voice of the Pope is that of Christ's representative; the other, that it is Christ's voice—a shade closer in identification, and apparently the one received by the Editor, with whom the voice of Christ is as natural as "the voice of God;" and if the Pope is *Cristo vivente*, his voice is only *Cristo parlante*.

This slip of the Editor leaves us and the Faithful in doubt where we ought to enjoy certainty as to the exact shade of identification with our Lord in glory, which the Pope in his own words, intimates or expresses. Still the hints upon this subject, scattered here and there, are tolerably significant. To the members of the Clementine College, he says, "Yes, my beloved, he that is with me is with God . . . if you are united to me who am his Vicar, you are united to Christ." Again, to eighty girls, the Daughters of Mary, led and presented by the Sisters of the Most Precious Blood, he says:—"Yet it is not true that on my Calvary I suffer the pains which Jesus Christ suffered on His;" and to the parishioners of the Burgo, stated to have numbered two thousand, he naturally relates

—“ A good woman lately said, ‘ Holy Father, when will you come again to see your own Rome ; when will you be able to quit your prison ; ’ and some added that, ‘ God seems as if He had forgotten us. ’ ” To a deputation of Neapolitan youths, he says :—“ Your presence reminds me of the young man in the Gospel, who, with only a linen cloth on, followed the suffering steps of his divine Saviour with devotion and affection. By the symbol of the linen cloth, you see indicated how you ought to deport yourselves so as to follow Me faithfully.” The Capital in “ Me ” is not ours.

A deputation of ladies, beginning with an Infanta of Portugal, and ending with two English names, presenting a *baldachino* to be ready when the Pope should again bless Urb and Orb from the balcony of the Vatican, say “ Most blessed Father, be pleased to permit us to lay this at your feet ; ” and dutifully do they wish for the day when again he shall stand in the traditional *loggia* to bless the universe. Now, though as free to use St. Peter’s *loggia* and all, as is the Bishop of London to use St. Paul’s, in his speech to the ladies, he earnestly prays to God to give him power, once more from the balcony to bless the Catholic world, and so “ by your

aid," restore society to calm and virtue. He appears thus to believe his benediction given from the proper place to be the word that lays the winds, and brings a great calm over the troubled sea of society, in which so many barks are foundering.

Blessings given in the Bible are very practical; like good men, good principles, and good everything, by their fruit you shall know them. That which is really blessed bears the mark of a blessing; that which is cursed, the tokens of a curse. It is now more than a quarter of a century since Pio Nono began a course marked by a considerable amount of cursing and blessing. If the lands which he has often blessed are now noted for greater calm and virtue than other countries, the people of France, Spain, and Austria may, with reason, wish him back upon the balcony; but if his blessing has brought with it neither calm nor virtue, what if those countries should try that which he has so often cursed, namely, a Family Bible, with a faith conformed thereto and daily fed therefrom, with fathers kneeling in the midst of their children, and calling upon the one Lord over all, through the one Mediator for all?

V.

THE POPE'S POSITION, AS ACCEPTED BY THE FAITHFUL.

THE 16th of June, 1871, was a wonderful day at the Vatican—the date of “the prodigious event” by which, for the first time, a Pontiff reached to the “years of St. Peter.” Many addresses were delivered, the first of which came from the gentlemen of the Pope’s ante-chamber; and Don de Franciscis feels that history will preserve the names of the thrice fortunate men who were in that position at such a moment. The familiar terms, “Holy Father,” and “Your Holiness,” do not appear to be sufficient to serve any longer. Readers of the *Promessi Sposi* will remember how gravely Manzoni makes people talk of the change by which “His Excellency” ceased to be a sufficient title for a Cardinal and had to give place to “His Eminence.” Apparently the force of natural selection has led to a similar evolution in the titles of the Pope, and “His Holiness” is giving place to a term more nearly expressing beatification.

As the high-titled men of the ante-chamber

abjectly approached their Sovereign, begging him, on this marvellous morning, to accept at their hands, as a memorial of their humble love, some of the “ashes of St. Peter ;” they address him as, “Most Blessed Father”—*Beatissimo Padre*. We do not remember that the worthy old Roman Cornelius, in addressing the first Pope Peter, said “Most Blessed Father ;” and yet Peter is he of whom these gentlemen aver “whose power you inherit, whose years you have attained, whose greatness and glory you represent.” Nor does any one of the Evangelists, in speaking of Peter, nor the writer of the Acts in the whole of that book, ever go so far in designating the Prince of Popes, (if Popes be right,) as the Fathers at Trent went, and call him most Holy Father.

Of all the outside Orb on that day came, first, twenty English priests, with an address signed by eight hundred. To these the next in precedence were the representatives of the Republic of Ecuador, which is recognised by the Pope as the only state in the world that has, in a degree up to his mind, protested against the occupation of Rome as the capital of Italy. These are followed by a deputation from the town of Villettri, and then we are told of the *Carissima* deputation of English youths

when the young "Signor Eduardo Noel," laying aside, as was meet, his mother tongue, reads in French, an address signed by ninety thousand persons, and presents an offering of three thousand pounds.

Don de Franciscis says of the next deputation that it was "like an entire people." German Princes of long and lofty names, and German folks of all sorts, crowd the lordly hall, bringing in money, £25,000, and forty cases of "sacred furniture." When the Pope retired, "these Faithful, with astonishing order and devotion, pressed forward to kiss the Papal Chair, and to touch it with rosaries, medals, crucifixes, and such like. O Faith !!!"

The notes of admiration are not ours. Don de Franciscis feels them all three. To him that spiritual confidence in chairs, and beads, and medals, and carved images, is faith !!! But is it really so? Is it the same as that "evidence of things not seen" by the light of which Abraham turned his back upon the images of the Euphrates, and Moses on those of the Nile; by which walked all the Elders, submitting themselves to every ordinance of man and honouring every servant of God, yet reserving for the supreme Lord, and for Him alone, every token of trust, and worship, recognising Him ever-present and ever-active,

as by His glory, casting all servants into deep shade? Is not the faculty of faith an eye, the action of faith a look, by which Thought runs up along a beam of revealed truth to the throne of the Almighty, unconscious of the interspaces, just as Sense runs up along a beam of daylight to the bosom of the blessed Sun, passing moon and planets by the way unheeded, and in fact gently hidden from sight by a brightness which, though afar off, is near enough to outshine them all, they nevertheless holding their place and running their career, not displaced but upheld by the mightier one who puts them into shade.

Greater honour, however, even than that of the German deputation, was reserved for the next. "Common Father of the Faithful," said the Cardinal Archbishop of Naples, introducing the Duke de Regina, to read an address, and others whose names fill a page and a half, of whom Don de Francisais adds:—"With rare condescension the whole of the deputation was admitted by his Holiness to kiss his foot."

It is easy for Englishmen to say, in such a case, "I should rather not be either the foot or the deputation." But the degradation of feeling pride in such honours is not avoided

by jokes, but by faith. Those men from Magna Grecia are not in the fétisch stage of human progress. They have brows as high and shoulders as broad as ourselves, and genealogies as long as those of our best aristocracy. They dwell where nature has done for the material well-being of man, whatever can be done by garden soil, and a finely illuminated sky; and for his mental development, whatever can be done by the beautiful and sublime in agricultural and marine, in mountainous, volcanic, and aerial scenery: where, moreover, three successive civilizations have passed over him—the Greek, the Roman, and the so-called Christian. Yet, a few years ago, the index of their religious elevation was St. Januarius, and of their political, King Bomba.

In the midst of them, on the shores of the beautiful bay of Salerno, lie the bones of Hildebrand, perhaps the clearest type of the humano-divine power of which the successive audacities have challenged every right of conscience, and the successive advances put them down within the ever-narrowing sphere where it could give effect to its will. On this very spot was tested the value of that power to such governments as used it, believing that its principle of authority was a strength to kings.

The most sympathetic monarchy of which it could boast in the world, existed here. Yet, in 1860, the garrison that held the city containing the tomb of Hildebrand, was not of the king's own subjects, but of foreigners. And those Bavarians, who have since shown that in a manly cause they could face the most renowned battalions, ran off at the noise of a telegram announcing the approach of Garibaldi. On what would be called, in one of our seaside places, the Marine Parade, a friend pointed and said, "On that spot I stood and watched Garibaldi march in at the head of three men."

Another deputation, that from the *Primogenita* Daughter of the Church, the bright but bleeding France, was put, in point of honour, on a level with the Neapolitans, and all admitted to kiss the sacred foot. They were honoured, moreover, with a long speech, on which the Editor says:—"In these words of Pio Nono, O France, thy salvation stands."

When the deputation from Alsace had been received, we are told that the Pope, going on one side of the room, granted a special audience to the English prelate, Monsignor Capel, who presented, in gold, an offering of one thousand pounds from "a most noble

person well known to his Holiness," who showed "the highest complacence and gratitude."

Doubtless, the voice of the professors in the Faculty of Theology at Rome, will have for the Orb the charm of an example. They solemnly say:—"In obeying your voice Most Blessed Father, we are obeying our own conscience; devoted to the Infallible authority of your teaching, we shall ever venerate and diffuse it in expounding sacred doctrines: Let your Blessedness deign to comfort us with your benediction."

We are reminded of an *obiter dictum* of our Editor, "the chief Hierarch whom you love as Father, adore as Pontiff, and venerate as King;" language which sounds like a reminiscence of the words of Pallavicino, the Jesuit historian of the council of Trent, when half admitting the charge brought against Leo the Tenth by Paolo Sarpi, of not being a pious man, he intimates that perhaps he was not *quantam celsitudo illa penè divina postulabat*—not altogether so devout as became an elevation almost divine. [Hist. Con. Trid., Lib. 1, c. 2.]

VI.

THE POPE'S FEELINGS TOWARDS ITALY.

OF many dreadful days which have come upon Pio Nono, November 27th, 1871, seems to have been that on which the *nimbus* hung blackest all round, and poured down the sharpest hail. True, that before then, the Alpine storm which had long been steadily borne onward had burst upon the sacred walls, and by evil augury of all the gates had crushed in the one called by his own name, the *Porta Pia*. True, the excommunicated hordes had long been within the "Holy City." But still, he and his friends had continued to cherish strong hope that never would the worst form of modern barbarism, an organized constitutional government, be set up there.

But on the day in question, the Italian Parliament was actually opened on Monte Citorio. "On this day of great sorrow," says Don de Franciscis—every word in *italics*—"for Italy and the whole Catholic and civilized world, the heads and leaders of the Italian Revolution completed the sacrilegious work of invading Rome by inaugurating the Representative Chamber."

At the same hour as that event was being enacted on the sunrise bank of the Tiber, the Faithful, in a great multitude, flocked to the Palace upon its sunset shore. "Most Blessed Father," said Prince Camillo Massimo, in the name of the *nobilit  Romana* bewailing the sacrilege, "Most Blessed Father," said La Signorina Maddelena, daughter of the Marchese Vitelleschi, reading an address apparently on her own account, and telling how they had often come on trying days; but "this day, when the horde of enemies of God and the Church, by the inauguration of the Parliament in this august city, completes the nefarious deed—the sacrilege of violating your rights." Like a true woman, she looks to the Juno of the Vatican to help in trouble. "Mary will not leave the Pontiff, who proclaimed her greater glory on earth, to pine in affliction and sorrow; and if Mary is our defence, our triumph is secure." Don de Francis, after epithets, calls this "an address more Roman than any other ever was." The words "our defence" are strong, yet do not imply any abandonment of the theory of subordinate power and influence by intercession. In all systems of mythology those are essential, and so in the Papal one! The *dii minores* have very limited powers, yet even

they may be addressed as a defence now and then. But even great gods and goddesses, while able to command little ones, can only intercede with the Father of Gods, and though Æolus may tell Juno that she has but to command; with Jupiter she has to implore. Lacshmi is a queen in comparison with Hannuman, but a servant in the presence of Vishnu.

Then, heading the foreigners resident in Rome, advances *Conte Stacpoole*: — “Most Blessed Father,” he says, “in grief and fidelity,” lamenting the ills that oppress the “Vicar of Jesus Christ, the Infallible Doctor of the Truth, the Pontiff, the Father, the Sovereign, the grand and immortal Pio Nono.”

At length comes the moment for reply; and, in the words of our record, “His Pontifical Majesty shone with superhuman grandeur when, both grave and deeply affected, he began. During the speech the audience hung ecstatic on his lips, and continued groans responded to the groans of the Father, wounded in his inmost heart. At his shudder they shuddered; and when tears of anguish burst from his eyes, a thousand visages were bedewed with ineffable compassion.” And Don de Francis is thinks that

the speech "of the Tiara" will well compare with the speech "of the crown;" or, as we should say, with the speech from the throne, read that same day, for the first time, in Rome.

Besides the generic contrast here indicated between "Tiara" and "Crown," one which is ever troubling the Pope, and probably will do so till either the crowns, like the sheaves in Joseph's dream, all bow down to the tiara, or till the latter lays aside the terrestrial coronet, and confines its pretensions to worlds where kings cease to reign and princes to decree; there is a specific contrast, which does not pass unnoticed, between the Savoyard King and the Pope King. "When His Holiness spoke of abominable images," we are told that he meant a picture, in a shop in the Corso, "representing the Savoyard King with the Pope on his arm." Three notes of admiration are the least that Don de Francisceis could give to such a horror.

"Stand united, my sons," said His Holiness, "nor heed lying reports of an impossible conciliation. It is useless to speak of conciliation, since the Church cannot be conciliated with error, and the Pope cannot be separated from the Church. Nor does it avail to exhibit abominable images alluding to

it, of which the design is to dishonour the Pope, but which, in reality, injure no one but him for whose pleasure they are made. No ; no conciliation is ever possible between Christ and Belial—between light and darkness—between truth and lies—between justice and usurpation.”

We are instructed that these words were uttered in a very loud voice, with earnest gestures. So let the Savoyard King take note. Strange that the son of those sires who sleep on the shores of Lake Bourget, and who at the voice of Popes, their spiritual lords, like faithful huntsmen, led the hounds after the few shorn lambs, who, refusing to lay down the faith and cult of the catacombs, had found a last rock-refuge in the Alpine dells ;—strange that their son should now stand on the banks of the Tiber, on the one hand bidding the Tiara no more to decree war, but to let men live in peace, holding the boon his sires so much detested—freedom to worship God ; and on the other, bidding the few sheep left of the hunted Alpine flock to “go in and out and find pasture” around the mouths of the catacombs.

And passing strange that so great a boon as that of liberty of conscience should be won for all the millions of Italy, in effect, by the

resistance which the feeble Waldensian folk offered for ages in their shrine of rocks to the would-be-God of the Tiara. When freedom of speech, and print, and law, dawned upon Piedmont, it was to provide for these that freedom of conscience was included in the *Statuto*, in the shade of which all Italians now worship God, each “under his own vine and fig tree, none daring to make him afraid.” Does such birthright for a nation ever come out of conformity to well-clad corruption.

But this spiritual aspect of the question gives to the steady advance of the Savoyard King double hatefulness in the eye of the Pope. As king, he regards and fights the intruder, though with other weapons, very much in the spirit of Turnus, and scolds perhaps as well. But as head of the Church, he has looked upon the successive approaches of Victor Emmanuel, very much with the feelings of Juno, in seeing those of the future lord of Italy :—

Ast ego, quæ divum incedo regina, Jovisque
Et soror et conjux, una cum gente tot annos
Bella gero

Withal a touch of Dido's feminine spite enters into the compound feeling with which

he regards the modern Æneas, not leaving his City, but declining to leave.

“An alien kingdom which, in lieu of the ensign of the Cross, would plant that of the tricolour,” is naturally the Pope’s horror. The Lenten Preachers are touchingly reminded how Rome, the centre of Catholicism, had always preserved its character of Holy City. But “how has the fine gold become dim. The walls being breached, violence, injustice, and force penetrated into the holy place, and sent before them a dark cloud, black and horrid, of cut-throats, assassins, and irreligious men, shameless and filthy.”

The city of Turin now and then comes in for a word, as the place where originated the offences. But the whole population are not to be held responsible for “the impiety of legislators, the dissimulation of ministers, the weakness and perfidy of—but let us not name him.” And so far as we remember, he never does name him, unless Belial, or Satanassa, or *Il Demonio*, or Son of Perdition, or rebel son, or some such symbolic title, may be made to serve instead of a name. But with great affection he names those dear Christians, the Pontifical Zouaves, who came to shoot his loyal Romans, rather than they should bow him out. But “as to him who has been

the chief stay of the Revolution, he had confessed that, in order to come to Rome, he had lost even conscience."

The hour of deliverance, the hour when some foreign sword shall pierce the heart of Italy, and her strong sons shall fall to make way once more for the blessed sacerdotal *regime*, after which all hearts are sighing—is longed for all through the speeches, at first with strong hope, which apparently after that black day of the Parliament, became sick and impatient. "It is in the hands of God; we must wait, as the Christians, after the death of Jesus Christ, waited for the death of Herod, Pilate, and Caiaphas."

Meanwhile, the state of things is very bad. "Rome, destined by God to be the capital of Catholicism, seems at certain times to be the capital of the abyss."

"What ruins" said the Pope, on April 27th, 1871, to noble ladies; "and if Italy was 'made' so that like other great powers, she might weigh in the destinies of Europe—but Italy, great without God, faith, or religion, and with the destruction of the Papacy; No, it cannot be."

This point of Italy "being made" is a sore one with the Pope. He cannot help

rubbing the place in his memory where the scars left in conscience by his blessing given to Italy, and in self-respect by the charge continually repeated of broken pledges, and of dire cruelties, remain unhealed. But in his many allusions, he takes care never to name words that are very sweet to honest princes, but to him frightful—Constitution,—promises made in exile,—amnesty; much less does he name foreign intervention or a king reigning by force of alien arms, although he often provokes the memory of such things by hoping for the like again, and expressing special gratitude to foreigners who fought to keep his Romans under him.

For instance, how strong a provocation it is when, speaking to former civil and military officials, full of the belief that all Romans are sighing for the restoration of his temporal authority, he says, May 5th, 1871, "It is impossible to govern or fully hold dominion over a people, when that people has shown, in a thousand ways, that it wishes to be otherwise governed."

Yet, to the French, June 18th, 1871, he says, "Not pray for France! how could I forget that nation first-born of the Church, and well deserving of the Holy See? From France have I received the greatest aid of

every kind, both in money and men who have shed their blood and died in my defence,"—against whom? Turks or Italians?

At this point, the Pope is reminded of the worst of all bad things. Revolution is bad, and the Commune bad; but Catholic liberalism, which he classes with Atheism in law, and indifference in religion;—is the worst of all. Having uttered this apothegm, as our worthy Editor, again falling into continual italics, tells us, the Holy Father lifted both hands to His forehead manifesting anguish and displeasure, and said, "I have always condemned Catholic liberalism;" and impetuously flinging up his hands, he added, "and if necessary I should condemn it forty times more."

Then, as he often does, illustrating his point by a story, he tells of an eminent Frenchman with good qualities, but having this frightful defect of liberal Catholicism or Catholic liberalism, who actually contended that, in order to good government we ought to admit, "the immutable doctrines of the Church, and at the same time liberty of worship and conscience." This absurd Frenchman pushed the matter so far that, when a Protestant friend of his died in Rome, he not only went to the grave, but even remained

during the funeral service. Now the Pope does not object to giving relief to sick Protestants ; but to be present at a funeral service —*cattivissima !*

There is, however, a palladium for France, —“unite among yourselves and keep close to your bishops ; they are united to Me.” The capital M is not ours.

Italy as it is, one and free, without a Gaul upon the Capitoline, or a Swiss at the Quirinal, without a Croat in the Quadrilateral, or a Bavarian at St. Elmo, with Roman and Tuscan statesmen concerting measures amidst freely elected men from Sicily and Venice, from Calabria and Piedmont ; — Italy with a name and a welcome among the sisterhood of nations, presenting the only example of progressive strength and deliberative reforms found among great nations subjected to the faith of Rome, is a spectacle which, to Pio Nono, suggests only one simile, that of hell.

To a deputation of the children of the *Nobilit  Romana*, he quotes a saying of some gentleman from a city in the South, who, a few days before, remarked to His Blessedness, “Now-a-days, Holy Father, all the devils have come out of hell, and no one is left but the porter to receive strangers” — a very correct remark, adds the true Father of the

Faithful, one to make us reflect upon the great number of devils now on the face of the earth.

The gentle dames of the Baldachino have not less graceful words addressed to them; or to God in their hearing, for it is in a prayer, put into the speech that the Lord is asked to drive "into the deepest abyss of hell all those professors of devilish doctrines who would make society a cage of beasts mutually devouring one another."

One can understand the Pope when he speaks of the Parisian Communists as "so many demons let loose from hell;" but to apply the same language to the men who have "made Italy," shows strange obliviousness. What Archbishops have they murdered? What innocent victims assassinated? What trains of petroleum have they laid? What monuments smoke under their hands? Had those men, so often cursed by him, deserved to be spoken of as the French who so often have been blessed with his most fervent affection, neither he, nor Antonelli, nor one of the *curia* had dared to breathe Italian air. To-day his Vatican had been ashes, and instead of the mock imprisonment which he parades, he would have gone either to exile or to death.

"Do not trouble yourselves with what is

passing in the world," he admonishes the students of the foreign colleges in Rome, June 29th, 1871; "never have a journal in your hands of any shade of opinion, but especially those journals that truly come out of the pit of hell." This figure is varied in another speech, where not the journals, but the journalists are *usciti dalle bolge dell inferno*. David had his trials with Absalom and Shimei; but he had not to endure a "revolutionary press," not the hypocrisy of the *Libertá*, the insolence of the *Capitale*, the blasphemies of the *Tribune*. But these newspapers after all are to the "Rebel Son," but what Shimei was to Absalom, whose representative he reminds of the three darts, and hopes he will get three darts too, but darts of grace; not by any means of Joab's arms, or General Failly's chassepots.

"The good you do (that is, the Catholic Associations) is not like that of associations of schoolmasters and mistresses who work for the devil."

"I remember reading in Rodriguez of a great number of demons who came in at the window of a monastery and plagued the good friars. Now, the demons are come to us, not by the windows, but by the gates which they have broken in, and do their work of oppression and *suppression*."

To a crowd said to amount to two thousand of different parishes in Rome, the Pope relates a case which, if correct, is very dreadful. Some, he says, even wish to die like men possessed: and in these recent days one has died without the assistance of God, of Most Holy Mary, of the angels and saints;—he died without the minister of God being able to approach him in his agony—“died consigning his soul to the hands of Satan, to go and curse God for ever in the lowest abyss of hell.”

The Editor may well add “profound impression and exclamations of horror;” but not content with that simple note, he goes on; —“So died Deputy Plutino.” He glorifies both speech and deputation, and concludes by thinking that the Princess Catarina Guglielmina Hohenlohe Waldenbourg Schillingsfurst must have been gratified, for she had postponed her journey home on purpose to attend, saying, “No setting off on Saturday, when the Pope is to speak on Sunday;” words, says Don de Franciscis, of which history will take due account.”

Probably such modern history as that might be studied even in the new University of Dublin. Perhaps also the following allusion might pass. The newly-preconised

archbishops and bishops are told that they will find certain persons “almost possessed of the devil, like syndics of certain cities who write certain letters.”

Under this dreadful condition of things, the Pope does not cease to hope, and before the opening of Parliament his expressions were confident. Of these, one is selected by Don de Franciscis as the prophetic word which is to be fulfilled:—“I know not of whom God will make use, but He must (*deve*) send some one to our aid who shall liberate us from the ills and the enemies whereby we are oppressed.”

Our Editor's anticipation of the fulfilment of this prediction has more of the march of dithyramb than of the clearness of prose. But he foretells the day as coming when the heads of the nations shall restrain disorder and vindicate religion; shall remember their forgotten duties “and follow the glorious example of those magnanimous ones whom the same irresistible hand of God will replace on the thrones of their forefathers.”

Who are these? evidently such as have been displaced and wait to be replaced: *i.e.*, the King of Naples, the Duke of Modena, and other such. Had we early enough possessed a good Act of Parliament against Modern

History, we might not have known what examples these princes gave. But Mr. Gladstone, among others, furnished some awful materials for a judgment. And the example they set was "glorious;" and the faith which confides in the prophecy of Pio Nono looks for heads of nations everywhere who shall rule us all, as they ruled their respective bits of Italy! It is not enough that Italy be overcome and slain, but, like Osiris, she must be cut into pieces. Not enough that she should be parted into Duchies, where princelings reign and priests govern; but so must also the lands as dear to the rest of us as she to her sons.

To pray for this, and train the children to fight for it, are the two lessons, evermore recurring, urged upon priests, women, professors and crowds. The children on earth and the Virgin in heaven are the two powers on which the eyes of the Pope are continually turned. The former is Ascanius in whom centres all the care of the Father, *cari stat cura parentis*.

"Mothers," he cries to the Donne Catto-liche, "Mothers, I commend your sons to you in this time of license and wickedness. Beware of sending them to certain schools in which unbelief and impiety are openly professed,

where corruption and libertinism are propagated under a false show of progress and civilization, and where God is not known except to be blasphemed. Beware of entrusting them to those teachers of everything execrable who seek to spoil and infect them. Keep them from those monsters of hell who would drag them with themselves into error and perdition."

In Rome itself not only is infidelity taught in schools, but "even heresy," and men actually seek children in the streets. This reminds Pio Nono of the terrible signs of the last day—the sun darkened, the stars falling,—the sky of Rome darkened with Protestant schools; and if the papers tell truth, several hundreds of children therein.

The great resort lies in the ark, in Mary, who as against the fierce Esau that advances to rob the harmless Jacob, is "our Rachel" in heaven, who will go before and turn his fury into gentleness;—she is to be continually appealed to, trusted in, and glorified.

*Unum illud tibi, nate dea, præque omnibus unum
Prædicam, et repetens iterumque et iterumque monebo
Junonis Magnæ primum prece numen adora.*

Or perhaps the moving appeal to the youthful Catholics (page 172) in which they are urged to importune her whose heart is the

treasury of divine goodness, her hands the channels of graces and mercies, that pleading with her Son she may obtain for the world amendment, peace and order, rather suggests the invocation of Lucretius to the mother of love, that by intercession with Mavors she might procure peace for the Romans.

Suavis ex ore loquellas
Funde petens placidam Romanis, incluta, pacem.
Nam neque nos agere hoc patriai tempore iniquo
Possumus.

On the 17th of July, 1871, Pio Nono actually "smelled a smell" of the Italian government within his sacred walls. In a deputation a lady, said to be a spy of the Government, had slipped in by means of, as Don de Francis says, a forged ticket.

"When Jesus Christ," said the Pontiff, "instituted the Most Holy Sacrament, He said to those who sat with Him, 'One of you will betray Me!' Unfortunately I must say the same. I know that one is in the midst of you who has come with a malign purpose. Here is one who has come not with the spirit of fidelity but of felony." At this point, (says our Editor,) "the murmurs broke out into tumult. The women cried 'Viva il Santo Padre! Who is the traitor? Out with the traitor!' And the Holy Father with loud voice cries, 'Here

is a Judas, here is a traitor.' And with the left hand pointing in a menacing manner, 'And I could name him!!!' 'Yes, Holy Father,' cried some one, 'name him.' But the confusion became so great that the Holy Father was obliged to cease speaking, and hardly succeeded in restoring quiet. The Holy Father continued, 'Jesus Christ said *Qui intingit mecum manum in paropside, hic me tradet*. Here hands are not seen, but God well sees the hearts. And God grant that this guilty soul may be converted.'"

The Pope hastened away, but the women rushed confusedly with tears and sighs kissing hand or vesture, so that he could hardly escape. "The visage of the Holy Father," says our historian, "dark and angry struck fear and terror. I had not before seen displeasure (and what displeasure) on the angelic countenance of Pio Nono, and long did it make me tremble. Truly a fearful thing is the sight of supreme goodness enraged!"

VII.

THE POPE'S VIEWS ON GOVERNMENTS IN GENERAL.

“THE guns of September 20th,” said the nobles of Rome, by the lips of Prince Camillo Massimo, “dismantled the gate which bore your name, and the guns of January 23rd struck an atrocious blow at your inmost heart.”

The guns of January 23rd, were those fired to welcome the first entrance of Victor Emmanuel into Rome. Very little of the speech in reply is given, a mere summary, and that has reference more to governments in general than to the matter in hand. “He deeply deplored the perversion of humanity, especially of youth, but is convinced that sometime the world must embrace the Syllabus, which is the only anchor of salvation.”

Here, we have the Pope's fundamental idea of government. If the Syllabus can only be made the universal standard of knowledge, the priest being constituted potentate of the family, the school, the college, and the State being kept to its proper place of paying

the Church for doing her own work in her own way,—under the name (if that pleases the State it will not hurt the Church) of rendering secular service to the State—all will be brought right. But nothing else can be right. It will be remembered that Don de Franciscis regards the special mission of Pio Nono as that of reconstructing disorganised society, and shows that in fulfilment of this high calling his grandest work is the Syllabus, which is no less than the Magna Charta whereto all must come who would wisely govern.

To the Austrian deputation, May 5th, 1871, the Pope says, evidently addressing the Emperor through his subjects:—"Let those whom it concerns reflect that war against the Church is war against every power . . . say, if with this liberty of the press it is possible to govern."

As to the proper part in the great emprise of ruling the world to be assigned to small potentates, such as Emperors of Austria, Queens of England, Presidents of France, and the like, the Pope gives some indication in saying that he knows the feeling of affection entertained towards him by the Emperor of Austria. But he remembers that his forefathers, used in former days, to do more than feel, went so far as to act, ay! and even

himself did so in the earlier years of the present pontificate. "He loves me I know; but you returning yonder, tell him that the Pope loves him, bears him on his heart, prays for him and the Imperial family, and hopes to see him carry out in deeds the sentiments he has in his mind." The Pope wants deeds from all Sovereigns who profess feelings of respect; and what deeds? Such he clearly intimates, as poor Francis Joseph formerly did for him, when he shot, stabbed, flogged, caged, bastinadoed, and, in every possible way crushed down his subjects, till even coarse Austrian Generals cried out to the ecclesiastics who egged them on, and became unwilling to earn fresh priestly blessings by doing more butcher work. The Pope would have done well never to have awakened in the mind of one Italian the memory of those years of sin and shame.*

Beginning by setting up the priest in absolute command over the school as lord of letters, and ending by setting him over the camp as the oracle of Cabinets, and consequently Dictator over Generals, in both cases, the Syllabus would leave to the State the power of finding temporal means for the

* See *il Governo Pontificio e lo Stato Romano*, Documenti Raccolti per Decreto Del Governo Delle Romagne Dal Gennarelli, or Extracts from them in *Italy in Transition*, sixth Edition.

Church, and would give it in return the papal benediction. *Ecco !*

Speaking on June 16th, 1871, to English youths, introduced by Lord Gainsborough, and headed by his son, the Pope says :—" When I find myself surrounded by the youth of Italy, Germany, Belgium, France, and England, I feel my heart full of hopes for the future. With joy I think that such youth bears within it the seeds of virtue and science. Many speak a great deal of liberty, but when they say 'liberty of the Church,' they only think of their own liberty. On the other hand, they wish the Church to be the handmaiden of the State ; but the Church can never be a handmaiden — she must teach, direct, and govern the Christian world."

From school to cabinet she must *teach, direct, and govern* ; and if she govern the school, she will govern the camp. Our statesmen have done much to help her to get our schools and colleges. They have accepted her principle that the State shall pay without controlling, first in Maynooth, and secondly in Primary Schools in England. Bishop Keane names England to a Parliamentary Committee as the one nation where the priest has in schools all he claims, the State resigning all functions but that of finding money and examining in the three R's.

O, how tenderly the Pope calls back the memory of the heroic days of Spain, when from the mountains of the Asturias came down a Prince with sword and spear mighty enough to drive the Mussulmans away. But he forgets that his king fought against a foreign invader, who, in the name of a creed, divided his native land; while the prince he wants is one who will slay the sons of Italy, and cut her again into morsels for the tyrants who re-echo his cries for a conquering and dividing stranger. Ferdinand the Catholic is generally said by the historians to have come not from the Asturias, but from the other side of Spain—Aragon; but the Pope knows best, and history must hold her peace.

That great deputation, which the reader will remember as having shown its devotion to the Pope's chair, is reminded that they have a mother whose soldiers they are, by the sacrament of confirmation, before they can be soldiers of any king. They are strictly to obey authorities in anything not contrary to the laws of God. What are those? The interpretation is not far to seek. "Wherever it is a question of violating your duty as good Christians, whenever it is a question of transgressing the prescriptions of divine law, or of offending the Church, remember that before

all, and above all, is God whom we must obey." (p. 117.)

Here, divine law and Church authority are not only put on a level, but identified. The Church is offended by any disobedience to its head, or to those who represent him. This is the power with which governments have to deal. If they do not disobey the Pope, they are to be themselves obeyed; but if they do, they are not. The instinct of self-preservation has made continental statesmen take warning; and perhaps, in time, the English people will succeed in making English politicians understand what they are very slow to see. Not that the English people would have them fight Rome with the continental weapon of state oppression, which is Rome's own; but with the English weapon of strict equality in the eye of the law.

To the priest, next to the power of legal ascendancy, the martyr power given by legal oppression is valuable; but law strictly equal reduces him to the necessity of getting up grievances which move not the heart of the people and require a Mr. Gladstone to magnify.

The same cardinal point as to the respective claims of Church and Throne, on the loyalty of subjects, is well put to the Austrians

and Tyrolese on June 18th, 1871. "At the same time, I put you in mind that your obedience and fidelity must have limits. Be faithful to the Sovereign that God has given to you, obey the laws which govern you; but when it becomes necessary, your obedience and fidelity must stop at the foot of the altar, and go no further—*usque ad aras*. For it must not be forgotten that besides obligations binding you as subjects, you have other duties of conscience as Christians. Remember that, above laws, constitutions, empires, is the divine law, and above the princes of earth, is the Sovereign Lord of heaven, God, to whom, first of all, we must be faithful and obedient. Then unite the two things, and let your supreme rule be—the holy law of God and that of the Church."

It will be seen that, under the constitution of the three-realm empire, the transition of thought from God to Church is as natural on a question of the exercise of power as, under the British Constitution, is the transition from crown to cabinet.

Be it borne in mind that this was not a homily to princes and potentates, reminding them of their accountability and subjection to one mightier than they, but was a speech to about two hundred people, among them

twenty Tyrolese in red vests and silver broidered girdles, some youths of whom, in respectability and beauty, it is said "looked like angels," while one, at least, of the deputation, young Count Giuseppe Thun who had shown much kindness to those wounded in the Pope's cause, on September 20th, was admitted to kiss the foot. Milton's angels used artillery, and Tyrolese angels capable of taking a good aim are just the kind of cherubs to whom to preach the doctrine that shooting for the Pope is holier work than shooting for the king.

To the Academy of the Catholic Religion the Pope recommended, on the 20th of July, 1871, as a thesis worthy of particular attention, the now popular error that the right of deposing sovereigns had its origin in the decree of Infallibility. Not so, but in the authority of the Pope. That right, sometimes, indeed in "supreme" circumstances exercised by Popes, had nothing to do with infallibility. It was a question of authority. Moreover, it was exercised in ages in which the Pope was regarded, as what he is, namely, "The supreme judge of Christendom." Nothing could be more perverse than in an age like this, so different from those, to confound infallible judgment in matters of faith with the Pope's authority,

and with the right which certainly Popes did exercise, but only when the common good demanded it. Therefore, let princes sleep in their beds: they shall not be disturbed by infallible judgment, except with legitimate authority, nor in any case but when it is demanded by the common good. And surely, he would be no prince who would wish to reign in contravention of the common good against legitimate authority and infallible judgment.

Yet, reasonable as this seems, the Pope, in his allocution to the Cardinals, October 27th, 1871, shows his hate against those sons of perdition, "who think that the Vatican Council made a change in the ancient doctrines of the Church, and that such change was dangerous to governments." Nothing could be concocted, more iniquitous and absurd than such calumnies; yet under cover of this statesmen have not hesitated to protect the new sectaries, (apparently the Old Catholics), and to confirm them in their rebellion. These plagues are again referred to when his Infallibility says, "Let us pray for the fools who call themselves old because they would introduce old errors."

When Cardinal Capalti had introduced the professors of the University of Rome, and

Professor Massi had recited some hexameters, which closed thus :—(page 256)

Non irritus ensis
 Justitiæ sua regna Pio meritosque triumphos
 Restituet, nobis infectam crimine nullo,
 Quam rapuere, togam, venerandaque jura Lycei
 Turpibus arbitriis vilique exempta catena.

the Pope, heartily praised the loyalty of the professors who had declined to retain their places under the new government, and their justice in “rendering to Cæsar the things that are Cæsar’s,” and concluded by saying, “Receive in reward the image of that Cæsar who stands before your eyes,” giving to each a large medal in bronze.

“For about forty years,” says the Pope to the representatives of all nations, January 24th, 1872, “the Holy See has been solicited to enlarge its institutions in order to meet the so-called aspirations of the people. These counsels became a fact of public notoriety—on the one hand, encouraging the audacity of the enemies of the Holy See, and on the other, embarrassing and weakening the government. You know how those who gave such counsels now lie like useless branches on the ground unable to move a hand against the revolution.”

There were, at least, some governments sufficiently obedient not to give objectionable counsels. The King of Naples was quite

innocent on that head, and also the Queen of Spain, and not a few of the Italian princelings. Are they exempt from the common ruin that has laid the Pope's friends upon the ground? The King of Piedmont did give such counsels. He went much further. He granted liberal institutions to his own people; but Pio Nono also did that, and afterwards broke his word, and is down. King Bomba also granted them, broke his word, and is down. Each of the two in turn put to death multitudes of his own subjects, and exposed them to other inconceivable miseries to check "the so-called aspirations of the people." Nevertheless, they are down. The milder Prince of Tuscany followed at a great distance, but found prisons not only for the Madiai, but for many a martyr of the Maremma. Yet he is down. But the King of Piedmont, having not only given liberal institutions to his people, but taken the much nobler step of keeping his word—is he down? In fact, what powers now lie on the ground like useless branches, except those that, after 1848, joined hands to force back Pio Nono upon the unhappy Romans?

One feature which the Pope specifies in his once blessed system of government, on which profane criticism dared to animadvert, was

the Lottery. Here he is strong enough not to mantle the point over in generalities, but to single it out for praise. They talked of its immorality ! Such accusations covered guilty thoughts since put in practice. “Your fidelity and honour,” (the clerks of the Lottery,) “have procured you the blessing of God.” In saying clerks of the Lottery, we may be inaccurate. Perhaps the *impiegati* were the clergy of the Lottery: for many will remember how, on a Sunday afternoon, they would find the Piazza Navona crowded with people, and a prelate in purple conducting the ceremony of the tombola; while the great prize was proclaimed by sound of cannon. Perhaps some may recollect addressing questions to a French officer, “A Prelate?” Je crois bien; sans cela le Saint Père ne saurait pas se tirer d'affaire. “But all these people at a lottery?” Que voulez vous donc? ils n'ont que cela, ces pauvres Romains, de vie public—Ma fois! “But on Sunday?” Oh cela va bien, l'Eglise y gain.

VIII.

THE POPE QUOTING SCRIPTURE.

LIKE other Romish preachers, in quoting Scripture, Pio Nono often regales his hearers with the sound of an unknown tongue ; but whether for the Old Testament or the New, his original is always Latin. Of course, in this he is orthodox, according to the orthodoxy of the Pontiffs ; for it has pleased them out of the three languages of the Cross, to choose for that of the Church, not the tongue of the Apostles, nor that of the Prophets, but that of the executioners. Some of the Pope's quotations would suggest critical remarks, were they viewed as anything more than the loose references of an inexact old gentleman. But they do raise the question—Can the infallible teacher of the Christian faith read his Greek Testament ? He cannot err in deciding whether or not an article of faith is sound or unsound ; but could he say whether the Latin of 1 Corinthians xiii. was an exact equivalent of the Greek ? Another question his speeches never do raise, that is, whether he can read his Hebrew Bible ?

We are sorry that we have no infallible authority whereby to answer these questions. One thing, however, may be pretty safely said, namely, that had Cicero, instead of putting elegant speeches into the mouth of Cato in his old age, edited those of Pio Nono, he would not have felt any need of fencing off an objection, to the effect that he talked too learnedly, by laying the blame on the hard study of Greek to which he had addicted himself in his latter days. The only allusion we can call to mind in the whole volume to the life or literature of the Greeks is one wherein the Pope, cheering up the representatives of his once wonderful army in their present condition of defeat, says something about the retreat of the Ten Thousand, such as might be said by any ensign innocent of Xenophon. And the Pope, in his youth, wore what among us is called the red-coat.

Speaking to the artists of Rome, the Pope alludes to the fact that Solomon was at the head of a nation more warlike than artistic. "Yet there were some celebrities in music in those times, and in handicrafts; and perhaps on this account we find Tubal Cain in Scripture praised for one, and Jubal for the other." Questions of chronology are incurably provoking, and all the help we can hope to draw

from this exercitation is some new suggestions.

The speech made to the Commission of the Obolo is not all given in the first person ; but like our reporters, the Editor puts in a certain portion in the third person. This is a reference to the Pool of Bethesda, where for eight-and-thirty years a man, "on the same day, and the same hour of the day, tried to bathe in the waters."

The Vulgate is seldom accused of keeping too closely to either the Hebrew or Greek, but the quotations wherewith Pio Nono favours his Faithful do not scrupulously keep even to the Vulgate. In giving, for instance, his original of "My Spirit shall not always strive with man," instead of "*non permanebit spiritus meus in homine*," he gives the Faithful this citation, "*spiritus meus cum permanebit homine*." (p. 358.)

In the same speech, alluding to Job, he thus quotes the question addressed to Satan by the Lord, "Hast thou regarded Job, a just man, how devoted he is to his duties, how reverential towards God, how loving in educating his family with sanctity." The reply of Satan also is just about as near to the text.

Speaking to Catholics of a great many

different languages, he expresses a wish that he had the miraculous gift which Peter had, namely, that whilst speaking one language, he could make them all understand; clearly taking it for granted that the miracle of Pentecost was not that of giving, to a few men, the power of speaking various tongues, but giving power to multitudes of different races—when one tongue was spoken every one of them to understand it—and this idea he reproduces upon another occasion.

Encouraging one of the many deputations of women, he tells them that when Our Lord was bearing His cross, one of the saintly women who followed Him had the courage to advance as He panted under the load, and in the midst of the executioners to wipe the sacred countenance of the Saviour, which was dropping blood and sweat.

No doubt this may look like quoting the fable of the *Volto Santo* as much as the Bible, or rather more. It makes one enquire whether, when the Pope used to kneel down during the mysterious ceremony of the *Tenebrae* on the floor of St. Peter's to "adore" the sacred napkin among the major relics, while around him stood his soldiers under arms, and a multitude of people gazing in awe upon the kneeling divinity, he did

not actually think that the story was in the Bible.

On the whole, we do not accuse Pio Nono much of quoting Scripture.



IX.

THE POPE EXPOUNDING HOLY SCRIPTURE.

ACCORDING to Pio Nono, the Holy Family, on the Flight into Egypt met with idols which, as Jesus passed, fell to the ground. If it be objected that this is neither quotation nor exposition of Scripture, the same cannot be said of the remark that, in the secluded life of Nazareth, the youth Jesus “practised the code of politeness;” for that is expressly an exposition of *proficiebat gratiâ*—He increased in favour with God and man.

St. Joseph, at his dying moment, was comforted by the presence of Mary on the one side and Jesus on the other. We cannot have this double presence with the bodily eye, but if at that same moment we invoke St. Joseph, we shall have them present to the eye of the soul.

The Syrophœnician woman who had been by nature a dog, by her faith became a child; and the Jews who had been children, by their unbelief became dogs.

The Holy and venerable Ark is *Maria Santissima*.

Having given a history of the Temptation of our Lord, the Pope thus practically applies it:—"The demon presented himself to the Revolution, and said, 'If you will fall at my feet, I will give you these kingdoms, these empires, these provinces which you see.' Not only to Italy did he so speak, but to other countries all over Europe. The demon came, and the sacriligious pact was accepted. Ah, too readily did they accept it! The pact was that they should become masters of this peninsula, on condition of corrupting the people, on condition of persecuting the Church, on condition of disfiguring it, on condition of persecuting its ministers, of propagating blasphemy everywhere, and of sowing immorality and unbelief with unsparing hand. They have worshipped him; but what fatal consequence the adoration which they have rendered has produced, and will yet produce. This corruption which we deplore in the midst of us is the consequence of that fatal breach by which they entered and took possession even of our own city.

In expounding the Parable of the Talents, he thus comes to the practical application:—"If Jesus said *serve nequam* to him who did not make his talent fructify, 'wicked and bad servant' will he say to those who having

received talents, instead of having turned them to profit, have employed them for evil. What will He say to those who plague [appes-tano] me here in Rome with such iniquity? What will He say to those who employ their talents, to oppress, to scandalize, and to corrupt in so many ways the purity of the faith. I tremble in uttering the following words; but God as He has said *serve nequam* to the careless and slothful servant will say to the others ‘Discedite a me maledicti in ignem æternam’—Depart ye cursed into everlasting fire.” He hopes that by being changed they may escape this doom.

Speaking on the day of the *Corpus Domini* to a deputation of youths, he tells them how, in the marchings of the *Via Doloroso*, the Saviour had been exposed to scorn, and how the Church had instituted the Procession of the *Corpus Domini* in order for other reasons to repair the injuries done to Christ in that woeful night; and so by a triumphant festival to give compensation for the outrages He had received in the Deicide city. This sacred procession is now prohibited in the streets: but other processions are allowed. The banners of the International, of the Free Thinkers, and of the Freemasons, are permitted to appear, and to “complete their

march according to the designs of hell, while we cannot carry Jesus Christ about without exposing ourselves to jests, blasphemies and insults Then as we are not able to carry the Saviour in triumph, glorify Him at the foot of the altar, in your shops, and in your trades."

The Pope is greatly consoled at the contrast between what took place among the people of Israel and that of Italy. The former, weary of the Sacerdotal Government, foolishly demanded a king: but the Pope, by his own infallible means of reading modern history finds that the Italian people, weary of the Royal Government, are loudly demanding the restoration of the Sacerdotal. "You deplore," he says, "the crown and sceptre ill-placed, which on your part you never desired; and you repeat your demands for that Sacerdotal Government which, by the mercy of God, *you* never opposed as the enemies of humanity and of the Church of Christ would have it believed, but which was respected as a mild, paternal, and sacred government." (p. 445.)

Suppose this line of remark should lead some to say, thinking not of the temporal, but of the spiritual kingdom:—When the Lord left us He gave us His dying word, and

His word when risen, that He would be ever with us. He was our King, our Pontiff, our Sacrifice, our Altar, our Incense, our Mediator, our Head. As for us, He made us all under His own throne a royal priesthood, with one Lord and Master, one Rabbi, and He in heaven. Did we not reject Him, and demand a king of our own, to reign over us and to vex us; when we set up in the house of God one who takes His place?

If, on the one hand, it be objected to these expository remarks, that they have a strong political savour, on the other it ought to be remembered that, taking the actual circumstances of preacher and hearers into account, they were to the point and practical. This is strikingly the case as to the following exposition which is long, but did we abridge it we might fail to do it justice. It is addressed to his former *employés*.

“Speaking to His chosen disciples one day, our Lord Jesus Christ said that He had come forth from the Father, and had come into the world, and that now He was about to leave the world and return to the bosom of the Father. So it seems to me it may, in a certain way, be said of you who are here present. You have all come forth from the bosom of the Father, when you were called

to the different posts and charges which you did honourably sustain: and when, subsequently, these recent movements took place, being asked to serve under the new order of things, you did not in it recognise the Father, by whom you were chosen, but the world; that which is the true union and collection of all evils, of all vices, of all perversities. Therefore you said, ‘ We leave the world and return to the Father.’ ” (p. 87.)

To a more august audience, the sacred College of Cardinals, he speaks of our Lord having chosen the ship of Peter from among all that were on the shore, and having from it taught the people. Then He told the Apostles to cast the nets, and letting the rest fish wherever they might choose, to Peter in particular He said, Launch out into the deep. Unworthy successor of Peter, with your aid, continues the Pope, I have launched out into the deep. He will not enumerate all the particulars in which he has done so; but much has been accomplished, sound principles established, councils called, bishops appointed, especially for miserable Italy. The advantage gained by the publication of the Syllabus, and the decrees of the Vatican Council, has been *certamente grandissimo*; but it has provoked the enemies of the Church to fierce war.

Seeing the Church advance, they have resolved to combat and destroy her. Hence the arts, the infernal efforts to influence and corrupt the young, infect the people, and pollute education. But as the Lord bade us launch out into the deep, and perform such works for His glory, He will not forsake the bark; but let us hope that it will soon reach the shore.



X.

THE POPE ON SAINTS, RELICS, AND SUNDRIES.

“THE present sad circumstances prevent me from celebrating the festival of this day in St. Peter’s, lest the impious should disturb,” sorrowfully said the Pope to an *illustre deputazione* from Germany; “but I have taken means to gratify you, by blessing some candles for you in my private mass.”

And whereas this illustrious deputation had brought an offering of eight thousand pounds, they received, besides the blessed candles, holding which counts, barons, bishops, and estates stood around the Pope in a gorgeous circle, each one a bit of marble from the catacombs of St. Calixtus; and had, moreover, the honour of sharing the Pope’s walk in his private garden, where they were presented with fresh oranges. This may also be presumed to be one of those chapters in modern history that could not be objected to in a proper University.

An Irish deputation, June 23rd, 1871, introduced by Monsignor Tobia Kirby, and

headed by Il Signor Conte de la Poer—a count of the Pope's own making—brought offerings, among which are selected for peculiar mention four fresh eggs from a poor woman, presented by a lady in a basket of flowers. But our pundit in modern history does not make it plain whether the eggs had been brought fresh all the way from Waterford. At all events, he sees in the tender faith of this poor woman an emblem of the heart of all Ireland, which probably is correct, for even Mr. Johnston, of Ballykilbeg, would give the Pope a fresh egg any morning.

But, in return, Pio Nono has something better for Ireland than fresh eggs. Alluding to St. Colombe, “the Apostle of Ireland in the sixth century,” he recalls a trait of that ancient faith whereof he was a teacher and example, and we are to imitate the saint in the means he used to disperse the enemies who assailed him in his monastery, which he fortified by placing upon the walls here and there all the relics of the saints he could collect. This sufficed ; for the terrified assailants betook themselves to precipitate and shameful flight.

If this is not enough to put *Conte de la Poer* and Cardinal Cullen on the way of

destroying unauthorized colleges, schools, and all such venomous reptiles as still infest the country, we do not know what is. Surely there are relics enough somewhere in Ireland to drive the heretics into Loch Derg, or some suitable retreat; or if not enough already, would not the Pope himself give part of the ashes of St. Peter, presented to him by the gentlemen of the ante-chamber? Armed with that weapon the lion of St. Jarlath's should put to flight "the hosts of aliens." Suppose that these potent forces should turn the endowments of Trinity College, Dublin, into good Catholic money, just as the Antonine Column in Rome, according to the inscription it bears, was converted from a godless heathen pillar, as it was in its natural state, into an orthodox one, dedicated to St. Paul!

In justice to Ireland, relics enough to end all heretical inroads ought to be demanded from head-quarters. But this reminds us of what seems, on the part of the Pope, a studied affront to that distant but valuable dependency; for speaking of Portugal, he calls it the portion of Europe "most remote from us." Well, of course, when the Pope was a young man, sailing from Italy to America, Spain lay beyond France, and Portugal beyond Spain,

and the Atlantic beyond that. Therefore, it must be the most remote part of Europe. However, on this theory, Ireland is left out; but Ireland need never become aware of the fact that the Pope had so treated it, and never will, for sure she is too obedient to study any history later than that of the Crusades. Thus the agitation which an affront so dire as this might cause may be averted. Mr. Disraeli, no doubt, said an irritating thing, when he spoke of the proximity of the melancholy ocean; but for the Pope to put Ireland nowhere! Well, it only proves what a dangerous thing reading modern history is, and how necessary that geography should be kept under the clergy.

The Pope seems to think that good as relics are, there is something even better; for we might, he says, fortify ourselves with a relic, much more precious and potent, which was used by St. Clara, at Assisi, to repel Mussulmans from her convent. That relic was not bones of saints, but the Holy Sacrament. Now, this is not only "more precious and potent" than bones, but much more procurable. A bone of St. Michael the Archangel, cannot be made in every village in Tipperary; but the "Holy Sacrament" can. And so the repulse of all the Mussulmans from

Croagh Patrick to the Galtee mountains may be soon accomplished.

In many things the language of the Vatican is noticeable. "Sacrament" is here not a covenant act of faith and love, including the idea of Him who gives the token, and him by whom it is accepted,—of the bounties granted and the service enjoined by the one, of the obligations owned, the guilt confessed, the allegiance publicly registered by the other; as well as of the token and seal given and received. It means simply the visible and touchable token. The "relic," precious and potent, is the "Holy Sacrament." Moreover, the Infallible Doctor of the world adds that this "food of the strong" always "was the ardour, courage, and virtue of the saints, the fountain of every gift, and especially of the love of God and true faith." The sense of this is, that faith and the love of God have their origin in the efficacy of the Sacrament; instead of the efficacy of the Sacrament depending on faith and love. "*La sorgente*" is not the support, but the fountain—not the meal that inexplicably recruits the forces of life, but the power whence they originally spring. The "food of the strong" creates the digestive powers, where these do not exist; and does not,

in that case, fall as bread into a silver dish, without any tendency to assimilate, or with a tendency to kill, as bread entering into a body, out of which digestion has died away. Perhaps this is not the doctrine "of the Church;" but it is the teaching of the Pope, in this passage; it might be different next day.

If the relics are the hope of Ireland, Terni, with its danger of inundation from two rivers, has its peculiar defence. St. Valentino, Bishop and Martyr, the citizen and patron of that city, will not fail to protect his native place. Which of the Apostles was it who told the people of Bethlehem that St. David, their townsman, would be their refuge?

When the devout folk of Grotta-Ferrata, a village on the Alban hills, sent a deputation to the Pope, he told them that even in their seclusion, which might be supposed exempt from the irruptions disturbing great places, they had "two or three devils." However, these happy peasants were instructed how to get rid of such plagues. "Pray to St. Nilo, and he will free you from them. I remember seeing there, in the Abbey, a picture, in which St. Nilo anoints a possessed man with oil, and drives the devil out of him. True, if St. Nilo had to drive out all the devils of the present

day, he would need a deal of oil for his anointing."

Here, as our faithful Don de Francis records, "the Pope smiled, and caused others to smile." Yes, but under the smile lay a doctrine. Where is the Grotta-Ferrata in Ireland that has not its *demonio*, in the shape of a parson, or a squire, or something of the sort? Perhaps, like its favoured antitype under the classical skies, "two or three" of its own. Now, what is good for the Alban Hills must be good for the Gap of Dunloe. "Pray to St. Nilo; and he will free you from them." We decidedly prefer the oil of the good saint, as a method of expelling such demons, to expedients that have long been in favour with the children of the Pope in different countries, and in Ireland among others. Stiletos and poisons and guns are open to objection, but oil is excellent.

The solemn words, "St. Nilo will free you from them," are at least the promise of the Pope, and the Pope is infallible! Is his word infallible? But, here come in those distinctions. What a comfort it would be, if there were no distinctions! But there is a distinction between the Pope defining faith and the Pope not defining it, in the one he is infallible, in the other he is not. He is liable to err on

the question whether that is a sound leg of mutton, but not on the question whether this is a sound article of faith. All this we can comprehend ; but when I am told by the Pope to pray to St. Nilo, and he will free me from the *demonio*, who happens to try me by crossing my political or religious convictions, is not that defining faith ? No—ay—may-be—well—really, I get beyond my depth ; and if I could I should call a Council of Grotta-Ferrata to define all possible cases in which infallibility suspends and recovers its animation.

There is one deliverance in which the Pope seems to be really infallible. Having before him the ex-officials of his government who had refused office under the intruders, he tells them that, whenever happy changes shall enable the Church to resume her proper power, they are ready again to take up their offices.

This dictum, as we take it, positively disproves the position assumed by Gavazzi in a very perverse article in *La Roma Evangelica*,* in which he argues, in strong Italian, without any seeming consciousness of going much against the grain of the Romans, that the

* No. for March 1, 1873, Article "Valore e Significato Della Infallibilita Papale."

point where the Pope's infallibility lies is in lying. "In his long Pontificate, Pio IX. has been scrupulous never to discredit this, the essential quality of his infallibility." As to the cases cited by Gavazzi, such as the Immaculate Conception, the Japanese martyrs, the dismissal of St. Michael the Archangel from his ancient office of Patron of the universal Church, and the appointment of St. Joseph in his stead, constituting Liguori doctor of the Church, and several other public acts, it is to be admitted that he gives his odd thesis a considerable show of plausibility; but we place our own citation, just given, against all he has said on the other side.

The Pope alludes to the fact that St. Joseph has been constituted Patron of the Catholic Church, but does not say what cause of umbrage St. Michael the Archangel had given, which led to his being set aside. Perhaps as Captain of the celestial host, his aid in recent campaigns had not been satisfactory. But how fallible both Church and Pope must have been to set up a Patron that needed to be superseded! Gavazzi hints in the Article above alluded to that, during his two years of office, St. Joseph has not come up to expectation, and that there are thoughts of putting

the Church under the patronage of the Sacred Heart.

In deploring the materialism of our age, and the tendency to amass wealth, induced by inventions such as railways, telegraphs, and the like, the Pope, intimates to his *Fratelli diletteissimi*, the new Bishops whom he is sending out into this sad world, a potent counter-spell. God has so ordained it that the body of St. Francis di Assisi should have been discovered many years ago; and by the memory of this great saint, who left a signal example of indifference to the world, the Bishops are to recall the present generation to wiser thoughts. What a wonderful effect the body of Moses who chose the reproach of Christ rather than the riches of Egypt, would have upon us in fortifying us against the worldliness of our time! Yet the only wise God took care that no man should know of his sepulchre to this day.

XI.

THE POPE ON THE IMMACULATE CONCEPTION OF CHILDREN.

It may be remembered by some that, once in speaking to his constituents at Tiverton, Lord Palmerston described children as being all born pure, but as being afterwards corrupted by society; and when, subsequently, in the House of Commons, some one referred to the new article of faith decreed at Rome, that of the Immaculate Conception, Mr. Henry Drummond remarked that they need not make much of that, as it was but a certificate given by an old gentleman to a certain lady, whereas the noble lord was prepared to give the same certificate to every lady in the land.

Now, we do not profess to be either competent or impartial expositors of Pio Nono. We can only use such lights as we have—dim at best, and doubtless rendered dimmer by prejudice. Still, here are his words, and they seem to come as near to the doctrine ascribed by Mr. Drummond to Lord Palmerston as would be necessary, at least for House of Commons purposes; only that here it is not

ladies only, but both boys and girls, a crowd of children of the two sexes of the *Borghesia Romana*.

He told them how the Holy Family went to Egypt, and stayed there three years, till Herod the persecutor and his abettors were dead; and so God permits the Church to be oppressed, but only that He may bring her out in grander triumph. This triumph will depend on your prayers. But now comes the important matter as to the ground on which "your prayers" will avail. This, surely, is a point in the faith, and one of prime concern to all. "It will depend on your prayers, which issuing from innocent souls, God will certainly hear; and still more will He hear them, if accompanied by Christian virtues, and, above all, if by that virtue which is of all others most necessary for you,—obedience to your parents."

So far as we are capable of understanding this language, the children are to believe in the innocence of their own souls, and to take as the ground of their confidence that God must hear their prayers, the fact of those prayers issuing from innocent spirits. Granted the premiss, and who would deny the conclusion? Innocency needs no mercy, needs no mediator; under the Government of God the

innocent are free of all worlds. Whether human or angelic, the innocent are neither "born in sin," nor "shapen in iniquity." Logic certainly demands that the doctrine of the Immaculate Conception should be carried upward beyond the Virgin Mary to her mother St. Anna, and also to her father, whose name we do not know; but of course, the Pope does. This point, however, seems tolerably clear:—if all the boys and girls in the *Borghesia Romana* are so innocent that, on that very account, God must hear their prayers, it was surely the most superfluous act possible to make a new article of faith saying that the Virgin Mary was conceived just so.

Now, let it not be supposed that we are asserting this to be an infallible dictum of the Pope. Probably it is no more than a dictum of the infallible Pope. We do not say that it is defining the faith: it may be only teaching it. Of course, our natural reason would lead us to expect that the greater should include the less;—that defining should include teaching, and that teaching the universal Church should include teaching the children. But we do not insist on any of these things. We are in a region where neither reason nor Scripture must say any more. Their business is to conform and obey. Still, one has a sort of uncomfortable

feeling, it may be merely because we are accustomed to trace Christianity to Christ and the Apostles, and to pay respect to the dear old Bible;—an uncomfortable feeling that there is a debateable ground, on the frontiers of infallibility, which ought certainly to be marked off, clearly assigned, either to the sea where doubts may fluctuate, or to the haven where they all lie still behind St Peter's rock.

Sub vertice late

Æquora tuta silent.

The children of Bethlehem, in respect to Herod, were innocent. Therefore, in respect of eternal justice, the children of the Roman bourgeoisie are innocent. That may be both infallible logic, and infallible theology; but it seems new. Perhaps, however, the Pope's real meaning is, that the children enjoy their baptismal innocence. Well, at the best, the forgiveness and washing away of sin is not innocence, but recovery; and if that is done by baptism, what is conferred is not innocence, but restoration. But, if it be true that all the children of the Roman tradespeople preserve baptismal innocence up to the time that they are old enough to go on deputations and recite verses, they must be infallible children; and the best thing our mothers here could do would be to import them in shiploads.

XII.

THE LESSON OF THE APOTHEOSIS.

HAD Pio Nono been a simpleton, or like some of the Pontiffs, a monster, or even like his immediate predecessor, Gregory the 16th, an ordinary man of bad repute, instead of being, as he is, the ideal of an old squire fit to preside at Quarter Sessions, the problem of the Apotheosis would have been complicated with personal questions of scandal. As it is, we have it presented under conditions favourable to the concentration of enquiry on the essential point. In the long line of Pontiffs he is one of the best as to private character, and considering what his political actions have been, he is as to public reputation, the most fortunate of mankind.

Perhaps we should hardly name as the essential point that which regards the correctness or otherwise of the Vatican Council in its Decree of Infallibility. If the decree was wrong, it would only prove that the Church was fallible in 1870; but, if right, it would prove that she had been so throughout eighteen centuries. One mistake made in a thunder-

storm on a July day would not entitle any one to argue that she habitually erred; but a cardinal fault of theory and practice, repeated and transmitted through age after age, is not to be explained away.

In any organization a misapprehension as to the Head must be serious; and if for eighteen centuries the Church possessed an infallible Head and knew it not, she failed; failed in self-knowledge, in due respect for her head, and in her duty of giving correct testimony to the world. If the Head of the Church was infallible, and made it not known, each one who held that office, in succession, failed in his duty to his own position, in his duty to his successor, and in his great mission of authoritatively defining doctrine for the Church, and so ending controversy. If his not making it known took place in spite of his own consciousness of his mission and *Magisterium* it was but a perpetual repetition of the sin of Jonah; if because he had not such consciousness then so far from every Pope legitimately elected having been when speaking *ex-cathedrá* endowed with infallibility in defining for the whole Church matters of faith or morals, it is fixed in the past, by those driven nails which fate itself cannot draw, that every legitimately elected

Pope, down to Pio Nono, and including him for nearly five-and-twenty years, had not *ex-cathedrá* been able to tell the truth even as to his own place in the Church.

The point really essential, however, appears to be something like this. Seeing that the Decree, true or false, has become the corner-stone of a religious and political fabric—the religion widespread and earnest—the political organisation aiming at no less than the rule of all governments and peoples; the question is:—

First, is this religion the old one?

Second, is this political institute a sound one?

As to the first question, if we take the religion in the abstract, as set forth in the Decree itself, it is not the old one. It is very new. Not only newer than the Apostles, and than the Catholic Councils, newer than the Reformation, and the creed of Pope Pius the Fourth; but newer than the Syllabus or Mr. Disraeli's Reform Bill. Even as an opinion, it was not strong enough to make head in time as late as the Council of Trent; and as an article of faith, though clearly changing the relations of all previously accepted articles to one another, it is an absolute novelty. We defy any man

the least versed in antiquity, to imagine such a proposition offered to the Council of Jerusalem or to that of Nice, or even to later ones. As men they know well, however as ecclesiastics they may manage to account for it, that it would have had no more chance of a hearing than a proposition to the effect that the Archbishops of Canterbury are all infallible would now have in the House of Commons.

Taking this religion in the concrete, as exhibited in the state of mind of the Pope himself, and those who "adore him as Pontiff," it is not the old religion. The Holy Scriptures know absolutely nothing of human pretensions so tremendous, or of abject servitude of the human spirit to the form, the word, the presence of a man such as is here displayed. It is a religion having all the vivacity of novelty, and all its disadvantages, —fresh as Mohamedanism was after the Hegira, but as clearly a thing of yesterday.

At the last anti-slavery meeting held in Exeter Hall in 1838, before the abolition of the system of apprenticeship which served for a little while to break the fall of slavery in the West Indies, Lord Brougham, who was in the chair, in making some allusion to O'Connell who sat on his right hand, said, "My honour-

able friend here who belongs to a Church with an infallible head." "No!" thundered the Liberator, "an infallible body." That was the faith in which he lived, and doubtless in which he died. But the religion of Rome has been changed; and according to her, had he lived to the first of August, 1870, and died in the old faith, he would have been damned.

By Pio Nono a new impulse has been given to the movement, which already at the Council of Trent had carried Rome to great lengths, that, namely, of conforming creed to traditions and ceremonies, which beginning from the time when, after the conversion of Constantine, half-heathen Potentates had been seated among her doctors, multiplied as more than half-heathen populations were added by such Potentates to the nominal roll of her members, until by cumulative accretion they had assimilated her ritual to that of heathen times.

This conformity of the Christian Church to antecedent heathenism, analogous to that into which the Jewish Church so easily fell, always encountered from within strong opposition. Movements often sprang up in favour of return to the old faith and practices; but at last such a movement acquired a power,

previously unknown, compelling the authorities to take a decided course. Should they consent with the Reformers to return to the old standards, they must give up opinions and ceremonies long accepted. Should they, with the *Curia* and the vulgar, prefer to uphold the adventitious tenets and practices, they must set up new standards. One of two courses had become inevitable;—either reforming the Church to accord with Bible and creed; or conforming the creed to the condition of the Church, and taking the Bible down from its seat as the sole ultimate appeal.

Up to this time, whatever had been the practical departures of Rome from apostolic belief and usages, she still in formulated creeds professed only the Catholic faith, as taught in the Holy Scriptures, and summed up in the Confessions of the undivided Church. When her Bishops met at Trent, before proceeding to discuss or to define,—acting only on the consciousness of the present, and from the habits of the past, without foresight of the memorial they were raising up to certify the future of their own innovations,—they *ante omnia* ordained and decreed that Confession of the Faith should take the first place, following in this, as they say, the example of the Fathers, who, in the Councils,

were wont to raise this shield against every heresy at the outset of their transactions. Therefore, the exact words in which the symbol of the faith "is read in all Churches," are rehearsed.

Thus did they hold up for attention—and that very conspicuously—the faith of the Church, as professed, *when they met*. This faith is not that of Rome, but of all Churches—"that principle in which all who profess the faith of Christ of necessity concur." True, they say, that this creed "is used by the Roman Church:" but this would have been equally true (except the one well-known clause) as to all Churches. But they do not affirm, and cannot attempt to do so, that it names the Roman Church, or alludes to it,—that it is a creed indited by the Roman Church, and from her accepted by other Churches, that it teaches or insinuates her peculiar tenets, or knows aught of her primacy. This creed then, in which is no hint of Rome or Pontiff, of Purgatory, Mass, Transubstantiation, or Sacerdotalism, of Saint-worship, images, or Seven Sacraments, is not only called the creed read in all Churches, the *Principium* in which all concur; but in language which we could apply only to our Blessed Lord—language, however, of great

historical significance, as evidence of what was the faith of Romanists, up to that hour, it is called, "The firm and sole foundation, against which the gates of Hell shall never prevail."

The Creed described in these terms is the Nicene, which, as "the firm and sole foundation," the Council at its opening recited and registered in its proceedings,—thus gravating in indelible records what was not their personal ideas and traditions, but the faith of the Roman Church up to that moment, when the process of conformity was about to take the decisive stride by crossing from usage to creed;—when the foreign matter, which had long rendered the stream turbid, was no longer to be mud mixed with the rolling waters, but was to be precipitated, and to become hardened sand, stratum piled upon stratum, all overlying the granite.

If, at the opening of the Council of Trent, the creed stood thus, how stood it at the close? So greatly changed that immediately afterwards it is necessary for the Pope to issue a new Confession of Faith; not merely an ordinary declaration of it, but a form of oath, *Bulla super forma juramenti professionis fidei*,* which must henceforth be

* *Canones et decreta Sacrosancti Œcumenici Concilii Tridentini Romæ, 1845, p. 263.* In contrast with which the

taken by all entering upon any considerable office of the Church. Here we find the old language, “the symbol of the Faith, used by the Holy Roman Church;” but how is that symbol altered! After the faith as professed at the beginning of the Council, come, without hint of novelty, and as part of the same creed in continuity, a long series of new articles.† But to all these, including obedience to the Pontiff, to the Canons of Councils, and particularly to those of Trent, solemn oath must be taken.

When the Council opened, a Bishop could be consecrated though he did not profess, and a believer could die in peace though he denied

declaration on p. 4, *Decretum de Symbolo Fidei*, is as follows:—
Itaque, ut hæc pia ejus [Synodi] sollicitudo principium, et progressum suum per Dei gratiam habeat, ante omnia statuit, et decernit præmittendam esse confessionem fidei, patrum exempla in hoc secuta, qui sacratioribus conciliis hoc scutum contra omnes hæreses, in principio suarum actionum apponere consuevere: quo solo aliquando, et infideles ad fidem traxerunt, hæreticos expugnarunt, et fideles confirmarunt. Quare symbolum fidei, quo sancta Romana ecclesia utitur, tanquam principium illud, in quo omnes, qui fidem Christi profitentur, necessario conveniunt, ac fundamentum firmum et unicum, contra quod portæ inferi nunquam prævalebunt, totidem verbis, quibus in omnibus ecclesiis legitur, exprimendum esse censuit; quod quidem ejusmodi est. [Here follows the Nicene Creed.]

† The Roman edition of the *Tridentine Canons and Decrees*, above quoted, does not even put the slight mark of inverted commas to the Ancient Creed, which are found in a Leipsic edition of 1853.

certain opinions; but when it closed no one could take office without swearing to them, or be saved if he rejected them. Hence the clever, but sound inference of "Janus," that as the clergy swear to the Creed of Trent, and it binds them not to interpret Scripture otherwise than according to the unanimous consent of the Fathers; (*nec eam unquam nisi juxta unanimum consensum Patrum accipiam et interpretabor;*) they are by oath foreclosed against the new dogma. But that same Council had adopted articles of faith for which it was vain to plead unanimous consent, or even early notice. And to these it had given sanctions more awful than the Apostle's Creed, or the Nicene, affixed to any articles: for they to their formula of the holiest verities do not apply the words, "without which none can be saved," whereas Trent does fix that awful fence around indulgences and traditions.—*Hanc veram Catholicam fidem, extra quam memo Salvus esse potest Ego spondeo, voveo ac juro: sic me Deus adjuvet et hæc sancta Dei evangelia.*

Thus was a new belief set up beside the old; and Rome had, in irrevocable form, made her election between the Catholic Faith and the narrow specialties of a particular Church.

The movement in the direction of reformation had been met by a counter movement in that of conformity. The new doctrines, ceremonies, and assumptions which the Church's standards did not support, were now propped up by new standards of belief. These again were accredited by new fountains of revealed truth—the very accretions from the external world, which had in all ages been a cause of deterioration to both the belief and life of the Church, being received without repentance into the fold by baptising them, “Apostolic traditions,” and being confirmed by the hands of the Tridentine Fathers; after which they were erected into authorities on doctrine as rapidly as Constantine had been.

Of the two sections into which the Western Church was now divided, the protesting one stood with the old creeds, the Bible free, diffused, unchallenged, and the ritual, aiming more or less closely at the examples of the Apostolic age. The Papal section stood with a new creed,—the Bible laid under disabilities, while doctrines tainted with affinity to Polytheism, and practices with affinity to Idolatry, were sealed with indelible approbation. Each section, moreover, had acquired an impetus from the movement, by which it had been

carried away from the common ground whereon both had previously stood;—the one an impetus towards closer approach to scriptural law; the other towards progressive conformity to emergent superstitions. The latter impulse in the Church of Rome has at last overcome the many weights which prevented it from carrying the whole Church forward; and in the days of Pio Nono, two great articles have been added to the faith—the one that of the Immaculate Conception, the other that of Infallibility.

The vulgar conception of Polytheism as teaching a plurality of supreme gods, is without foundation in either history or Scripture. The Bible is one ever-recurring protest not against several Almighties or Eternals, but against ascribing the Providence of wakeful love and power, wherewith our Maker rules over us, to gods many and lords many, no matter how limited or subordinate. What Polytheistic system held a plurality of Eternals? Not that of Egypt, Phœnicia, or Chaldea; not that (grown from offshoots of all the three) of Greece and Rome. The Hindus clearly distinguish between God and gods. Both Plato and Cicero often argue as if they did, and again as if they did not see the distinction; and their disputants are

confused for want of having it consistently maintained : but making all gods supreme was what they never dreamed of.

Jupiter was supreme by success, not by eternity ; and of all the councils he held, none was found to decree his infallibility. Not only his wife, but his mother offered intercessions to him.* So far from being almighty or eternal, the gods were constantly receiving accessions to their numbers from human ranks. Herodotus had keen pleasure in finding that a Greek god had a creditable Egyptian or Asiatic extraction. When Virgil, one of the purest, and Horace, one of the lightest of polytheists, called Augustus god, did they mean almighty ?

Apotheosis as now practised in Rome is, names being changed, essentially the same as of old. The powers and functions of the beatified are much like those of Hindu devita ; but in the case of the Virgin and the Pope are carried perhaps higher than were those of any one below Jupiter in the Old Pantheon, or below the Trimurti in that of India. The people of Lycaonia identified Paul with Mercury, a hard-worked subordinate of Olympus, and Horace did the same for

* *Da nate petenti*

Quod tua cara parens domito te poscit Olympo.

Augustus; and they were polytheists; but what say we of the following sample, not of a shout in a mob, or of an ode by a merry poet, but of a sermon in Notre-Dame della Valle, preached during the Vatican Council? The “heads” of the discourse were—1. Jesus Christ in the Manger. 2. Jesus Christ in the Eucharist. 3. Jesus Christ at the Vatican; and the conclusion was—A Child in Bethlehem, a “host” on the altar, an old man at the Vatican.* No wonder that Montalembert, among his last words, should leave a melancholy comment on the effect of lending life and genius to the service of Rome, protesting against those “who offer up justice, truth, reason, and history in a holocaust to the idol which they have set up at the Vatican.” À l'idole qu'ils se sont élevée au Vatican.

Of walks and rides among the Seven Hills, perhaps two could not be selected more replete with poetical suggestions than that to which Virgil treated Æneas, in company with Evander, and that which the Countess Spaur gave to Pio Nono on the box of her carriage beside the coachman disguised, *multo nebulae amictu*, i.e., in her own livery. In the former, while watching the footsteps of the hero,

* Ce Qui se passe au Concile. p. 90.

the imagination peoples the future with giant shapes; in the latter, as it beholds the portentous footman mount the rumble, and the wheels bear the head of the Catholic world in the hat of a lackey away from the Quirinal, they seem to roll on a way paved with spent thunderbolts.

That flight was the termination of a short weak course of apparent patriotism, the commencement of a long one of political dependence, and the precursor of a restoration effected by the victory of combined foreign armies over his subjects, and sustained only so long as they lent their presence.

Before the Hegira, Pio Nono had given a constitution to his subjects, declaring the act to be based on the worthiness of the population, and on their ancient usages of self-government. While in exile at Gaeta, he appealed to this constitution, in his political documents, as the fundamental statute of his State, and so continued to do, so long as his ability to return remained in doubt.* But

* On the sudden withdrawal of the Austrians from the Romagna in 1859, Archives of the Papal Government fell into the hands of the new authorities, by whose order they were classified and published by the Cavaliere Gennarelli: and from these our facts are drawn. *Il Governo Pontificio e lo Stato Romano: Documenti raccolti per decreto del Governo Delle Romagne*, 1860. Extracts from them, and also from Gennarelli's book, *I Lutti dello Stato Romano*, may be found in *Italy in Transition*, Sixth edition.

when the Austrians had triumphed at Novara, and the presence of the French in Rome made him independent of the native population, he annulled this solemn instrument. Under guise of an amnesty, he excluded from political pardon members of the Assembly, general officers, and a multitude besides, and applied the rule with such rigour that, among his subjects, the word "amnesty" became another name for death, prison, and exile. Before his return, circulars were sent to convents, urging the friars to train the peasantry, and to be ready for a signal of re-action, at which they should exterminate all liberals, even the children.

No sooner did the French authorities see what cruelties were meditated by the ecclesiastics, than they tried to prevent them, but in vain. The Austrians, who held the northern part of his States, were at first and in general ready instruments of the priestly excesses, but even they sometimes turned upon their employers. Gennarelli, in his sad little book, *I Lutti dello Stato Romano*, quotes a case of an Austrian officer who, with his battalion of Croats, had to protect executioners from popular fury, and said that had he to serve such a government he would tear off his uniform and break his sword. In the

town of Bologna alone, during the years of restored authority, one hundred and eighty-six persons were shot. And as to Faenza and Imola, Gennarelli cites a document in which the government alleges a case where no less than eighty were shot after a single trial, while ten more were sent to the galleys, and thirteen to prison. Thousand of families were reduced to beggary by dismissal from office. It was unlawful to put youths to death till they were of age, but the Government got over this difficulty by declaring minors to be fit for execution.

Almost every man in the country eminent for anything was either killed or banished if he did not himself succeed in flying. Of two hundred and twenty deputies of the Assembly, Pasquale di Rossi was the only one spared. "Seventy superior officers," says Gennarelli, "and an infinite number of citizens of every condition were banished as if for luxury;" and as a specimen of the kind of modern history, to which even men of station not ecclesiastics can stoop, when once they lend themselves to promote the ends of the Roman *Curia*, Gennarelli exhibits by name the French Ambassador Monsieur de Corcelles who dared to say that, while two hundred might have been banished by the rules prescribed the number was reduced to thirty-eight,

and that the words *capi di Corpo*, head of a corps, were so interpreted as only to include eight or nine superior officers, adding that twenty members of the Assembly embarked for France, for Piedmont fifteen on the first of February, and fifteen on the fifth of October, and three others a little later; and that under the category of heads of corps, only two took their departure. "I do not know," says Gennarelli, "if lying was ever done with such hardihood. I pray Signor de Corcelles and the Bishop of Orleans to read the statistics of the Constituent Assembly and of the heads of corps exiled, among the documents upon the Pontifical Government."

Cæsar Mazzoni alone compiled a list given in the documents of three thousand persons condemned to death or exiled for political offences. Yet this is *incompletissima*. The head of the police, Nardoni, was a man who in youth had been sentenced for theft to the pillory, to penal servitude, and to surveillance for life. At the head of a secret court of espionage ramified everywhere, and sentencing without trial was placed a Spaniard, named De Avella so implacable a politician, that though the Pope recognized Isabella he never would. As to education, Gennarelli avers that the Government used all means to throw it back,

“for it is well known that, for the Court of Rome the golden age would be that in which every notion of the alphabet would be lost.” The archives showed that the confessional had been made an instrument of political espionage, and that its secrecy had been but pretended. Prisoners were sent by express orders to deadly places; they were subjected to the bastinado, and the old engines of torture; even dogs were employed to bite them. During the restoration, says Genarelli, “The Court of Rome sent men to death as recklessly as beasts are sent to the slaughter, and they were many hundreds; more than were executed in all Europe together, Austria excepted.” Then quoting a *mot* of Monsignor Platina, who said that Paul II. had made Castel St. Angelo into the bull of Phalaris, so did it resound with groans; he avers that what Platina said of St. Angelo under Paul II. might be said of the States of the Church at large, during the restoration of Pio Nono.*

Just before the battle of Solferino, confidence sprang up at the Vatican that Austria was to triumph. Then came arrests in Parma, and Jesi, and Ancona, fierce menaces everywhere by the priests, and

* *I Lutti dello Stato Romano*, pp. 37, 38.

greater wretchedness of their victims; but when the simple telegram came, "A bloody rout," instead of a victory, the scene changed. All the portions of the Papal States which had been occupied by Austrian armies, at once threw off the yoke when they marched out.

Speedily the advances of the Italian force delivered Umbria and the Marches. Garibaldi united the Neapolitan States to the rest of Italy; and the bit of territory remaining to the Holy See was enclosed all round by free and united provinces. Only six years later, Austria reeling under a blow from Protestant Germany abandoned Italy for ever, and thus disappeared the traditional shield of the Papal States. But four years more, and France, smitten by the same hand also withdrew: and then the great Italy which had risen up around the one little kingdom that twenty years before set up the principles of civil and religious liberty and had adhered to them, came on and occupied her Capital.

In the consternation of such events the poor Pope looked round. Where were the potentates who after 1848 joined hands to enforce his restoration? Then of Italian powers he had Austria, Tuscany and Naples; of foreign, Isabella of Spain, Napoleon of

France ; but now ?—the Queen of Spain, the King of Naples, the Grand Duke of Tuscany, all in exile ! Austria driven out of Italy, fallen from the leadership of Germany, and worst of all, turning to courses of reform, and even renouncing her concordat with Rome. And Napoleon the prisoner of a Protestant king. In fact wherever the Pope's gratitude had been earned, whether granted or not, destruction had come. The solvent power of Papal principles had eaten away the rock from under sympathetic governments ; the Pope's champion sceptres, to use his own words, lay on the ground like useless branches.

In proportion as the theocracy of Rome in practice brought about its banishment from province after province, the necessity became increasingly evident of giving to that theocracy in principle a firmer basis, resting on which it might assure the temporal power of the Pope, by complete spiritual domination over all civil affairs. The periodical organ of the Vatican, *La Civiltà Cattolica*, began to prove the twofold duty of employing spiritual authority to uphold the temporal power, and of employing the temporal power to protect the spiritual authority. A cry was raised for "the resurrection of Christian law ;" that is

of the condition of international relations which made the Pope "supreme Judge," king of kings.

To carry this out, society must be reconstituted on a new basis, with one Supreme Head at Rome, the Infallible vice-gerent of all earth; whose dominion embracing society in its widest sense, should rule over letters, laws, and every act of individual or collective life. The notion that the Church was an *imperium in imperio* must be effectually put down, by teaching the nations that they were but each one a *provincia in imperio*.* So must also the kindred errors that the infallibility of the Church extended only to matters of divine revelation,† and that what ecclesiastical law condemned might become lawful by civil enactment.‡ Moreover, the modern glosses whereby the power and right of the Church

* Si quis dixerit ecclesiam . . . ita in civili societate seu in statu esse, ut sæculari dominationi subjiçatur; anathema sit.—Canon X. attached to *Schema constitutionis dogmaticæ de Ecclesia Christi* presented to the Vatican Council; quoted from *Documenta ad Illustrandum Concilium Vaticanum*, by Dr. J. Friedrich, Professor of Theology in Munich.

† Si quis dixerit, Ecclesiæ infallibilitatem ad ea tantum restringi, quæ divina revelatione continentur, nec ad alias etiam veritates extendi, quæ necessario requiruntur, ut revelationis depositum integrum custodiatur, anathema sit.—Canon IX. idem.

‡ Si quis dixerit . . . vi juris civilis fieri licitum, quod jure divino vel ecclesiastico est illicitum; anathema sit.—Canon XX. idem.

spiritually to condemn and temporally to coerce gainsayers, if not explained away, had been somewhat extenuated, must be put to shame, by new and binding declarations that he, who called her “damning” of those who are separate from her communion “intolerance,” was anathema; and also that anathema was he who would restrict her power in correcting the erring or contumacious to moral suasion, denying her that of legal sentence, and salutary penalties.*

Were not consequences so grave involved it would be amusing to see Protestants in England, and even men who have to make our laws, seriously treat the claims of Rome to absolute dominion over “faith and morals,” as merely a religious question. The people of Roman Catholic countries know better. “In Catholic theology,” says the author of *Ce qui Se Passe au Concile*, in language which we quote simply because it is brief, not because it is clearer or weightier than that of other Roman Catholic writers;—“In Catholic theology faith and morals comprehend philo-

* Si quis dixerit intolerantiam illam, qua Ecclesia Catholica omnes religiosas sectas a sua Communione separatas proscribit et damnat; . . . anathema sit.—Canon VI. idem.

Si quis dixerit . . . potestatem dirigendi per consilia et suasiones, non vero etiam jubendi per leges, ac devios contumacesque exteriori judicio ac salubribus poenis coercendi atque cogendi; anathema sit.—Canon XII. idem.

sophy, politics, natural law, international law, social law, public institutions and human sciences.”

No doubt those who frame for us Education Acts adjusted to the taste of Rome, and even those who plead for and see benefits in them, do in some theoretic way believe this; for they are not quite ignorant, though astonishingly so of what real Romanism is; but when any concrete measures are before them momentary considerations blind them to the fact that in bending English laws to Papal principles they are doing the greatest thing men can do to make what has been the hope of the world surrender to its despair.

The Ultramontane party in Rome are not accountable for the illusions of English politicians and clergy; for they have of late been very outspoken. In the pulpit of Notre-Dame della Valle, a French Bishop has gone so far as to rudely chide the Tridentine Fathers for not worthily asserting the Pope's supreme power in comparison of other potentates. They not only make no secret of their opinion, but hotly urge it, that the specific for modern society is by exalting the only true authority existing in the world, to concentrate in it all law and activity, and so for ever subordinate temporal powers to the spiritual.

As all Roman Catholic governments forefelt it would be, the new creed is the foundation of a new kingdom. "Supreme Judge of Christendom," is not an empty word; but means no less (and they say that the army to enforce it numbers *half a million* of Priests) than arbiter of the Throne, Senate, and Bench; of press and army, peace and war; of college, school, and household; of farm, shop, and factory. If any power on earth can keep one of these from under the absolute control of the Pope, it will be in spite of well-laid plans, executed by an array of disciplined force, such as never obeyed a single mandate in the world's long story.

All breaks in the directness of the action from Papal centre to parish movement, such as formerly were supplied by the comparative independence of Bishops, or by their relations to their own governments, are now removed. The Pope is no more regarded as having only a right of control or inspection, but is held to possess in all and every Church not merely supreme but plenary power, not in the last resort, but by "ordinary and immediate" control.* Thus, as Langen proves, he be-

* Si quis dixerit, Romanum Pontificem habere tautummodo officium inspectionis vel directionis, non autem plenam et supremam potestatem jurisdictionis in universam ecclesiam; aut

comes the only real Bishop, the others become his mandatories, and all the clergy his immediate instruments.† How far they are prepared to go is inferred by German and French Roman Catholics, from the fact that of late years the Spanish Inquisitor Arbuès has been canonized. They tell, while our statesmen know not or forget, how when addressing the unfortunate Maximilian, Pio Nono reminded him that as God raised up thrones, and the Church was the guardian of His law, princes must hearken to her; and in an encyclical later in the same year (December 8, 1864) he plainly said, “the royal will ought to be subordinated to that of the Priests of Christ.” We know all this; but infer that our private opinion of what men ought to be is a surer guide than such clear lights. Of course a dutiful Ultramontane, in office, will loyally act as would a man who in his soul rejected all authority but

hanc ejus potestatem non esse ordinariam et immediatam in omnes ac singulas ecclesias; anathema sit.—(Canon XVI. attached to *Schema de Ecclesia, Documenta ad Illustrandum II. Abtheilung*, p. 104.)

† Denn sobald der Papst die *potestas ordinaria* über alle Theile der Kirche besitzt, ist er der *ordinarius*, der Bischof aller Diözesen, und da eine Diözese nicht zwei Bischöfe haben kann, die unabhängig von einander regieren, bleibt nur die logische consequenz, das jeder Bischof bloss Mandatar und Stellvertreter des Papstes ist. *Das Vaticanische Dogma* von Dr. Joseph Laugen, ord. Professor der Neutestamentlichen Exegese an der Kath-Theol Fakultät zu Bonn. p. 5.

that of God and his country ! “ As to faithful Catholics,” says one who contemplates serving not a Protestant, but a French Government, “ they will have three courses open to them,—to resolutely fight the institutions of their country, to extinguish themselves in retirement, saying with Pascal, ‘ Hold thy peace, silly reason,’ or to enter into affairs, and aim at office with a secret determination of employing it to paralyse and transform laws which are not conformed to those of the Church.”* Did one of us say this, Churchmen would call him a Protestant, and Nonconformists a bigot, and members of Parliament would look at him as if he must be related to Peterborough.

But they must all, as men of sense, come to feel that no man who believes in the vice-god of the Vatican can fully serve Queen and country, except in so far as he believes that they are serving him. A divided allegiance, Roman Catholics being judges, has now become a reality so terrible as, even under Catholic Princes, to involve disloyalty to either Pope or King. The evidence of Dr. Doyle, Dr. Murray, and other prelates, taken by Parliament before Catholic Emancipation was passed, if reconcilable with the doctrines

* Ce qui se Passe au Concile. p. 201.

then held at Rome, is now printed in Latin, and English, and other tongues all over the Continent, as reducing to ridicule the possibility of reconciling national duties with the new claims of the Church.

The Vatican Dogma has set both the religious and political current of Papal development running with new force; the one in the direction of superstition, the other in that of absolutism and the subordination of nationalities. Strong as had been the influence of the Jesuits for centuries, in favour of infallibility, and much as their efforts to raise it to the rank of a dogma had been favoured of late years by the passionate longing of Pius IX., the fact that it was not in the creed, that in countries where Roman Catholicism was still a National Church the proposal to place it there was opposed by nearly all men of learning or reputation, and was confessedly objectionable to statesmen, had tended to check the shoots which in favourable circumstances would grow on such a stem. In countries where Romanism was not national, a check yet more efficient was imposed by the influence of the Reformed Churches.

Now, however, that Infallibility is an article of Faith, as much as the existence of a

Creator, or the life of the world to come, and all the more operative because new-fangled, reason is free, and imagination impelled to draw out its consequences logical and illogical. Even for men of education who really accept the dogma it is easy to call the puerile talk of the Pope inspired counsel, his hasty hopes prophecy, and his malice Divine wrath. With monks, women and peasants the exoteric doctrine will rapidly go down to fetisch practices, such as to travellers in South Italy in the old times are well known. It is of little moment whether some of the things which we already read in Roman newspapers are true or not; for if not just yet, they and even lower will hereafter be so, as the snowball of superstition must grow; for instance, whether it is true that in a certain nunnery may be found a slipper of the Pope exhibited in a glass case, with two candles burning.

National organizations have almost ceased to exist, in order to concentrate all ecclesiastical action in Rome, and through it to subordinate the political movement of every country. The once formidable power of the Bishops has been transformed into simple agency for the Curia. Even when they meet in Provincial Synod and prepare decrees,

these have now to be sent to Rome before being published, are there altered at will, and as so altered must be signed and issued by the Bishops as their own. Even such a sudden demand for action as may arise by the appearance of a Bill in the House of Commons can be met by a telegraphic despatch prescribing the course to be taken.

The august prerogatives of the Collective Episcopate convened in General Council, jealously maintained against the Court of Rome at Trent, were at the Vatican, brushed aside like dust. The claim which Pius IV. fully conceded, that moral unanimity of the Bishops should exist on any point before it was pushed to the length of a dogmatic decree, was scorned by Pius IX. The powerful minority of Prelates, representing a majority of Churches, were not only outvoted by Bishops *in partibus*, and Court officials; but were denied the right of meeting or circulating notes among themselves, and were publicly insulted, even in letters signed by the Pope, sometimes addressed to their own clergy. Their very right of speech was curtailed, and that of printing taken away. A strange memorial is before us in the pamphlet of the learned Hefele, of Rottenburg, on the *Causa Honorii Papæ*, printed in Naples, because a

Bishop of the Council could not print in Rome, even in Latin, what was distasteful to the Pope.* The old form of heading the decrees was set aside; and they no longer begin *Sacrosancta Tridentina Synodus*; but as any Papal Bull might—*Pius Episcopus servus servorum dei*; the action of the Council being recognised in a subordinate clause *sacro approbante Concilio*.

If, as Janus has well shown, the forged decretals of Isidore, by giving a colourable sanction to the rising claims of the Tiara, powerfully contributed to bring about a change in the government of the Church; how much more will these authentic deeds help the Pope at once to lay aside all remnants of restraint, and act towards the Bishops, whether in Council or in Dioceses simply as the commander in chief to his subordinates. They shall be to him what every Jesuit is to his general. That order has gained an ascendancy which the others may regret, but by their very animadversions acknowledge. Its collective will expressed through the Curia, becomes the distributive motive power of Romanism in all countries, manipulating every

* Much information is contained in *Tagebuch Während des Vaticanischen Concils, geführt, von Dr. J. Friedrich, Professor v Theol. &c., München.*

public question by just such means and for such ends as they may select.

As to our own country, they indicate their chosen means and end. The latter is, as Dr. Manning once put it, to bend or break the Imperial race, the means are Denominational Education, and Ritualism. They care little who approves of their end; but much as to who will use their means. The Bishops both in England and Ireland lay down denominational education as their chief political engine. The cry, Freedom of Religious Teaching, means what? The freedom of the State to say what shall be taught by those who receive its money? Of the parent to say what his child shall learn? Of the parish to say the Bible shall not be expelled its school? No; but simply the freedom of the priest to say what shall be done. The rights of child, parent, parish, and State are wrong the moment they challenge the right of the Church.

English Churchmen have shown more than their average short-sightedness in accepting from Rome a policy which splits up Protestants, puts the Royal supremacy out of School, or reduces it to control over the three R's; prevents the Bible from having its place as the national standard of our common Christianity, as it would have had by will of

the people had that been consulted ; ignores the poor child's parent by selling the patronage of religious education for the working classes to the rich whether of the same creed or not ; and gives the priest of Rome in his own national school absolutely all he wants. The fact that it taxes Nonconformists to pay for educating their own children out of Nonconformity, judged even from the lowest point of view, is one of those fatal advantages, which more than counterbalance themselves ; as it does by its tendency to press the question of dis-establishment towards the front.

That vast majority of Churchmen whose sympathy is still with the Reformed faith, whose hopes of England's future point to a religion drawn from the Bible, and a union of free men around common principles, embodied in various, but mutually tolerant forms, ought surely to ponder well, whether in employing the means chosen by Rome, they are not assisting her to gain the end. If they will they can head a union of all Protestants to uphold the Bible in united schools. And if the common school against the sectarian the Bible school against the secular, be made a joint cause it will carry the heart of the people, and secure the union of Protestants and the prospective freedom of education.

Every day that such common ground is repudiated advances the cause of Rome; for Doctor Manning does not misjudge the bearing of the Denominational system or the prospect which he lives to brighten.

It is very touching to read the laments of Romish Ecclesiastics over Italy and Mexico, over Austria and Spain, as breaking away from the salutary dominion of the Church; and to find them relieved one after another with the brightness rising in England. When all Rome blazes with the national flag, the son of an English noble convert pulls it down. When the Italian crowd acclaims its constitutional monarch, the English lad replies with a shout for the Pope King: and the titled names, the ordained heads, the University honourmen, exhibited in triumph as converts, are all from England.

We once had a National Church, regarded as the bulwark of the Reformation throughout Europe. For thirty years and more we have been told with tranquil confidence that the Romanising party which had sprung up within her was of no account. Rome has all along thought otherwise, and so does she now. The amiable men who wish to reassure us often in the same conversation advance principles which, whether they know it or not, Rome

well knows, prepare new conversions for her. Just such men have given her an Archbishop who did as much to bring about the decree of Infallibility as any man out of the City of Rome. They have given her an Ex-Minister of Education, and a Cabinet Minister ; many officials in the educational and other departments ; historic names and colossal fortunes, and apologists beyond number. They have turned our temples into vestibules to hers, and they would have us feel confident that all is sound.

The change in the religious tenets and in the statecraft of Rome, accomplished by the Vatican Council, presents an opportunity to the recuperative energy of the Church of England which ought to enable her sound majority to rally and work off the Papal leaven. Outside of her pale, as is shown in all the world at this hour, the approaches of Rome can be met ; inside, the foe works behind our bastions ; and is now so working as to menace us with a Papal aristocracy, clergy, and peasantry, against a Protestant middle class. God grant that she may awake with renewed strength to lead the van of a united Protestant host, and not continue practising the lessons set by Rome till prepared to acknowledge the Master !

But whether Churchmen or Nonconformists they delude themselves who think to stay the advance of Romanism by latitudinarian doctrine and godless Education: for as well might you hope to turn the ironsides of Cromwell with a battalion of pages. Unsettle faith and you make way for the dominion of sight; deprive it of Holy Scripture for a guide, and you hand it over to the guidance of sense.* The men who have wrought wonders in planting, reforming, or reviving Christianity; the Apostles, Wycliffe, Luther, Wesley;—all those to whose work, when time has swept personal illusions away, Churches trace their usefulness or nations their renown, were mighty not by what they rejected, but by what they believed, not by the keen short sight which criticises everything and comprehends nothing, but by the brightness wherewith “the evidence of things not seen” glowed within their own souls, and beamed out upon others.

* “We adore Jesus Christ in the Most Holy Sacrament, we hear Him in the Pope. The Pope is the sensible presence of Jesus Christ in the midst of us: like his divine Master he is necessarily King, Pontiff, and Host,” *i.e.*, Sacrifice. Quoted by Friedrich in his *Tagebuch Während des Vaticanischen Concils*, p. 320, from a picture in the Esposizione of Ecclesiastical Art, held in Rome during the Council; the picture being a portrait of Pius IX. with two burning candles before it and crowned with a crown of thorns passing into a royal diadem above.


The spirit that knaws equally at the Vatican dogma which never reared a Church or sanctified a life, and at the Decalogue to which the experience of ages bears witness, by blessings often reaped, is not that which will raise up happy men or holy societies. Criticism builds no castles; though it may advance the culture of those who have castles to practise it upon. Latitudinarians should look into the history of their forefathers, and see whether those of them who in their day wielded power and gained reputation, are found after ages have passed with grateful communities for their monument, or whether the names they won are now to be read like those of lost battles only on the banners of their conquerors.

The countries which rejected the Reformation of Faith, have undergone the revolution of criticism capable of dissolving, incapable of founding; and find that it is hard to build only upon ruins. When the dividing line became at last defined, all the European nations which had a grand antiquity, or commanding modern expansion, lay within the Papal boundary; while America and the East seemed to be assured to Rome. On the other side were obscure nations in the North. Now power, progress and repose, whether in

Europe or America, have settled where the builders of that day carried the foundations down to the Rock ; but wherever one spurious authority displaced that of Holy Scripture in the Church by tradition, of the husband by the confessional, of the father by dominion over education, of the State by a supreme arbiter above all earth, and scarcely below heaven ; these legitimate authorities have all tottered, while repression and revolution have become, in old world and in new, the fits between which those nations that have been obedient to the Pope unquietly alternate.

And is England to come down and be as one of these ? Not ; unless the mind of the country is led by Ritualists and Latitudinarians ; unless Protestants spend their strength in mutual conflict, and the Primary Schools are kept out of public control, under private patronage. Not ; if all who have faith in the One Lord, whose name—Father Son and Spirit—they received in one Baptism, will so cherish that faith in Him as being to us all a true God and Father, that in their view the fulness of His love shall exclude all idea of a delegated Providence, the completeness of our Lord's sacrifice every supplemental atonement, and the sufficiency of His word new revelations ; that the

authorities He has set up—the husband head of the wife, the father head of the child, the Sovereign head of the State—shall be fortified against supplanting claims, he who would come between husband and wife, parent and child, sovereign and subject, and this under profession of being God's minister, being detected as untrue by the very fact that he dislocates God's ordinances. If they who love the old blessed Bible will feed their little ones on its truths, and see that those multitudes who cannot choose schools for their own shall have not such as a few richer neighbours dictate, but such as the public voice approves, common schools where around the unchallenged standard of our common faith they shall be taught to fear God, to honour the Queen, and to love all who love the Lord Jesus Christ, bright years are yet before us, and our children's children will carry light to lands that have missed their way.



NOTE A.

PERSONAL CHARACTERISTICS OF PIO NONO.

THERE is a remarkable difference between the respect with which the present Pope is always spoken of in England, and the tone of the common people and even of many others in Italy. I have heard a postillion, scolding a vicious horse, when his epithets ran short cry, "Pio Nono." Still considering how freely assertions of ill conduct are made in Rome respecting eminent ecclesiastics, there is enough difference in his favour to leave the impression that he is at least one of the best of them. In his *Tagebuch*, Dr. Friedrich has given several pages of great interest to *Einzelne Züge*,—a few traits of the Pope's characteristics.

His slender education he ascribes partly to an epileptic condition in early years, and partly to dislike of study. His examinations, he says, gave proof of crass ignorance, but he passed because he was a Count, and they believed that he would never hold any important office. A natural persuasiveness of speech gained him reputation as a preacher. In management as in learning he proved weak: and was always in financial straits.

When Bishop of Imola, a preacher in his presence, ventured to cast some doubt on an episcopal regulation. "Down! down!" shouted the Bishop in passionate excitement, till the preacher held his peace and came down. He was noted for discontent with the Pope's Government, and hatred of Austria, as the oppressor of Italy. In 1831 he was held to be in sympathy with the insurgents, and when Louis Napoleon was hunted he sheltered him, and employed an officer of gendarmes to conduct him into safety; which officer, afterwards a

general of gendarmes in Rome, used to say as late as 1870, "We were three of us, one is Pope, the other Emperor, but I only a poor gendarmes."

When Gregory XVI. after much importunity consented to make him a cardinal, he said, "Very well ; but I shall bear no blame if he become Pope and ruin the Church."

After his flight to Gaeta he took a Jesuit confessor, and put Jesuits into the chairs of learning. He does not, says Friedrich, need to comprehend a question in order passionately to take a side. After the Immaculate Conception was decreed, Passaglia the Jesuit, whose great book on the subject was dedicated to him stated, that after signing the dogma, he did not know what the Immaculate Conception meant.

No Pope has ever heard himself speak with such pleasure, *so gerne*, as Pius IX. His natural fluency leads him to regard himself as a distinguished orator, and on every opportunity, even when unprepared, he feels not only that he can, but that he must speak. Letting his tongue run, he says the most awkward things, indifferently before awe-stricken believers, or representatives of foreign Princes. Even after having passed the *Censure* his speeches as reported in the papers are often remarkable enough, but as they come out of his lips, considerably more so. Even in the presence of ambassadors sometimes he plumply insults their Princes.

Among the many reasons assigned to Dr. Friedrich by Priests in Rome for their lack of faith in Infallibility, he quotes as, perhaps, the most characteristic the words of one ; "I want no other reason to prove that the Pope is not infallible than one—in all my life I never met with the man who was less nice about the truth than just Pius IX."

His extreme credulity, and neglect of solid information, are insisted upon ; as also his habit of believing

himself inspired for this or that end. When he has a notion in his head a sunbeam assures him of the pleasure of heaven respecting it. A gentleman long resident in Rome told how, when the Pope feels difficulties and doubts they help him over them by showing him the mother of God in a magic lantern.

The humorous pamphlet *Epistolæ Obscurorum Virorum** gives it in its own special latinity, the following sketch of the Pope's qualities:—

Adde his difficultatibus eas quæ oriuntur ex indole et caractere personali S. Patris. Primo: nihil intelligit de rebus ecclesiasticis ita ut quando illi parlatur omnia fratendit et deducit consequentias tuttas contrarias, quando autem vis rectificare sbaglios suos, non admittit errasse et inviperescit in te et imposuit tibi silentiam sicut puerulo scholari. Secundo: puerilis ejus vanitas et senilis garrulitas reddit tibi impossibile confidare illi rem aliquam secretam aut revelare illi aliquem secundum finem, si non vis quod ille cras aut posteras chiaccerando cum tuis adversariis omnia patefaciat et te compromettiat. Figura tibi igitur quantis præcautionibus et artificiis opus erat penes hominem, sine quo nihil facere possumus, ne demascherentur nostræ batteriæ.

And after Victor Emmanuel had come to Rome, "Quid tibi dicam di contegno S. Patris in his diebus 20 Septembris 1870 et 2 Julii 1871." Timebamus ne sanctus senex moriatur de cordoglio, et omnia jam præparavimus et disposuimus pro futuro Conclavi in Francia habendo. Sed pro maxima nostra, sorpresa ille, vivit, mangiat, bibit, dormit bene, canzonat omnes ad solitum, nugat et facit suos calamburgos sicut nihil fuisset arri-vatum. Stranus homo! Si non esset peccatum aliquid tale supponendi, ego pensarem, illum esse contentonem caduta domini temporalis, et se credere nunc majorem

* Lipsiæ, 1872.

signorem quam autea. Factum stat quod ille male se præstat nostræ inventioni [it is a Jesuit who writes] captivitatis, et quod durat magnam faticam retinere eum a sortire ex Vaticano in carozza dorata cum sex cavallis cum commitiva guardiæ nobilis et palatinæ et percurrere urbem ut videat utrum populus se prosternat ante illum sicut prima.

NOTE B.

THE VATICAN DECREE.

THE decree against which eighty-five votes were recorded without qualification, sixty-two with, while ninety-one prelates absented themselves is as follows:

“We teach and define it to be a dogma divinely revealed that the Roman Pontiff when speaking *ex Cathedrâ*, that is when in the exercise of his office of Pastor and Teacher of all Christians by his supreme apostolic authority he defines a doctrine touching faith or morals to be held by the universal Church, is endued through the divine assistance promised to him in the blessed Peter with the same infallibility whereof it pleased the Divine Redeemer that His Church should be possessed in defining doctrines touching faith and morals, and thus such definitions of the Roman Pontiff in themselves, and not by reason of the Church’s assent, are irreformable.”

Friedrich says (*Documenta ad illustrandum* p. 318, II. *Abtheilung*) that the clause, “and not by reason of the Church’s consent,” was not in the decree as voted upon in the Council on July 13th 18.0; but was inserted when it was read in public without discussion, on the 18th. Accordingly he prints it in the *Documenta*, without the words *non autem ex consensu ecclesiæ*. But those words materially alter the Decree, and affect the constitution of the Church.

The propositions involved in this decree are:—

1. The Lord gave Infallibility in defining doctrines to the Church.

2. What He gave to the Church He gave to Peter ; to exercise without the assent of the Church.

3. What he gave to Peter he gave to the successors of Peter.

4. Peter was Pope of Rome and Bishop of the Universal Church.

5. The Popes of Rome are the successors of Peter.

6. *** Infallibility in defining doctrines was given to the Popes of Rome, to exercise without the assent of the Church.

Cast the argument into any form, whether that of a sorites or a series of syllogisms, and almost every premiss stands as much in need of proof as the conclusion. A lawyer who had to defend a claim to five acres on titles so ill sustained would be reluctant to go into court. The infallibility of Peter is proved by that of the Church ; that of the successors of Peter, not as Apostle to the Jews, but as universal Bishop, by that of Peter ; and the fact that he was Bishop of the Universal Church and of Rome is left to prove itself.

NOTE C.

THE CHANGE IN THE CONSTITUTION OF THE CHURCH.

1. As a Source of Doctrine, from faith in an unerring Church, to faith in an unerring Man.

Döllinger in his *Einige Worte über die Unfehlbarkeitsadresse*, published in the *Simmen Aus der Katholischen Kirche*, says:—One hundred and eighty millions of human beings will be compelled for the future by

threats of exclusion from the Church, of being denied the Sacraments, of eternal damnation, to believe what heretofore the Church did not believe, did not teach. Did not believe—since up to the present time, even those who have held Papal Infallibility to be true could not BELIEVE it, taking that word in the Christian sense. Between believing (*fidi divina*) and the assent of the understanding to an opinion as probable, the difference is immeasurable. Believing is what a Catholic can or dare do only as to what has been communicated to him and set forth by the Church herself, as divinely revealed, as belonging to the substance of saving doctrine, as truth raised above every doubt—only that on the confession of which obedience to the Church hangs, and the opposite of which the Church does not suffer, but rejects as open error. In truth, from the origin of the Church till to-day, no human being has believed the Infallibility of the Pope, that is, so believed it as he believes in God, in Christ, in the Trinity of Father, Son, and Holy Ghost, and so forth; but many have supposed (*vermuthet*) have held as probable, or at the most as humanly certain (*fide humana*) that these prerogatives attach to the Pope. Accordingly the change in the faith and doctrine of the Church would be [he writes before the decree passed] an event standing alone in the history of the Church; in eighteen hundred years the like has not occurred. It is a Church revolution: the more thoroughgoing as it affects the foundation of religious belief which every man is hereafter to hold, for instead of the whole, and in the room of the universal Church a single human being is to be set. Hitherto the Catholic said, I believe in this or that doctrine on the testimony of the whole Church of all ages, because she has the promise that she shall ever endure, and abide in possession of the truth. But henceforth must the Catholic say: I believe because the Pope, pronounced to be infallible,

commands it to be taught and believed. But that he is Infallible, I believe because he affirms it of himself. True, in the year 1870, four hundred, or six hundred bishops in Rome decided that the Pope was infallible; but all Bishops and Councils are without the Pope subject to the possibility of erring. Infallibility is the exclusive privilege and possession of the Pope. His testimony can be but little strengthened or weakened by the Bishops. That decision has just so much force and authority as he has lent to it in appropriating it to himself. Thus all ultimately resolves itself into the self-testimony of the Pope, which is, certainly, very simple. At the same time let us remember that eighteen hundred and forty years ago an eternally higher One said, "If I bear witness of Myself, My witness is not true" (glaubwürdig) John v. 31.

2. As an Ecclesiastico-Political Organization from a limited Monarch to an Autocracy.

This change comprises an abolition of, at least, three orders of previously existing limitations.

1. By General Councils; by which the Pope's acts were "reformable."

2. By Bishops, who separately and collectively had considerable powers.

3. By Governments which had rights both in their own countries, and in General Councils.

NOTE D.

POLYTHEISM.

THE notion that God must mean the Supreme Being is not merely vulgar among the populace, but among

Romish theologians. The Catechism of the Council of Trent (Pars. 1. Cap. 2. Quæst. 7.) says, that as we ascribe to God supreme goodness and perfection, it cannot be that what is supreme and absolute can be found in a plurality of beings. *Nam quum Deo summam bonitatem et perfectionem tribuamus, fieri non potest, ut id, quod summum et absolutissimum est, inveniatur in pluribus. Quod si cui aliquid ad summum deest, eo ipse imperfectus est, quare nec Dei natura illi convenit.* But to no God of the pantheon, not even to Jupiter were ascribed absolute qualities free from imperfection. Even he was limited and conditioned in a thousand ways. The argument is sound against a plurality of supremes ; but has no bearing on the question whether Romish worship of saints is not generically the same as heathen worship of gods—not of God.

The true idea of an object of worship as being whatever is an object of Prayer, Trust, or Vow, is clearly given by Cicero, (*De Natura Deorum*, Lib 1, 14) “*Si intelligi potest nihil sentiens deus, qui nunquam nobis, occurrit neque in precibus, neque in optatis, neque in votis.*”

And if he denied that what was not prayed to, hoped in, or vowed to could be God, he would have equally denied that all the beings who were prayed to were eternal or almighty. The beings the worship of whom constituted Polytheism were far enough from such supreme Godhead in the eyes of their adorers. “*Feceruntque, ut eorum bella, pugnas, prælia, vulnera videremus; odia præterea, dissidia, discordias, ortus, interitus, querelas, lamentationes, effusas in omni intemperantia libidines, adulteria, vincula, cum humano genere concubitus, mortalesque ex immortali procreatos.*” (*De Natura Deorum*, Lib. 1, 16.)

And is it possible better to state the principle of Romish image-cult, as a means of helping the dull and

unstable mind to a clear fixed idea of supernatural beings than in Cicero's words. "Quis tam cæcus in contemplandis rebus unquam fuit, ut non videret species istas hominum collatas in deos aut concilio quodam sapientum, quo facilius animos imperitorum ad deorum cultum à vitæ pravitate converterent: aut superstitione, ut essent simulacra, quæ venerantes, deos ipsos se adire crederent."—(Id. Lib. 1. 27.)



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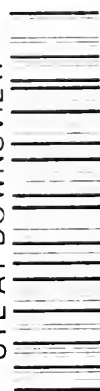
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